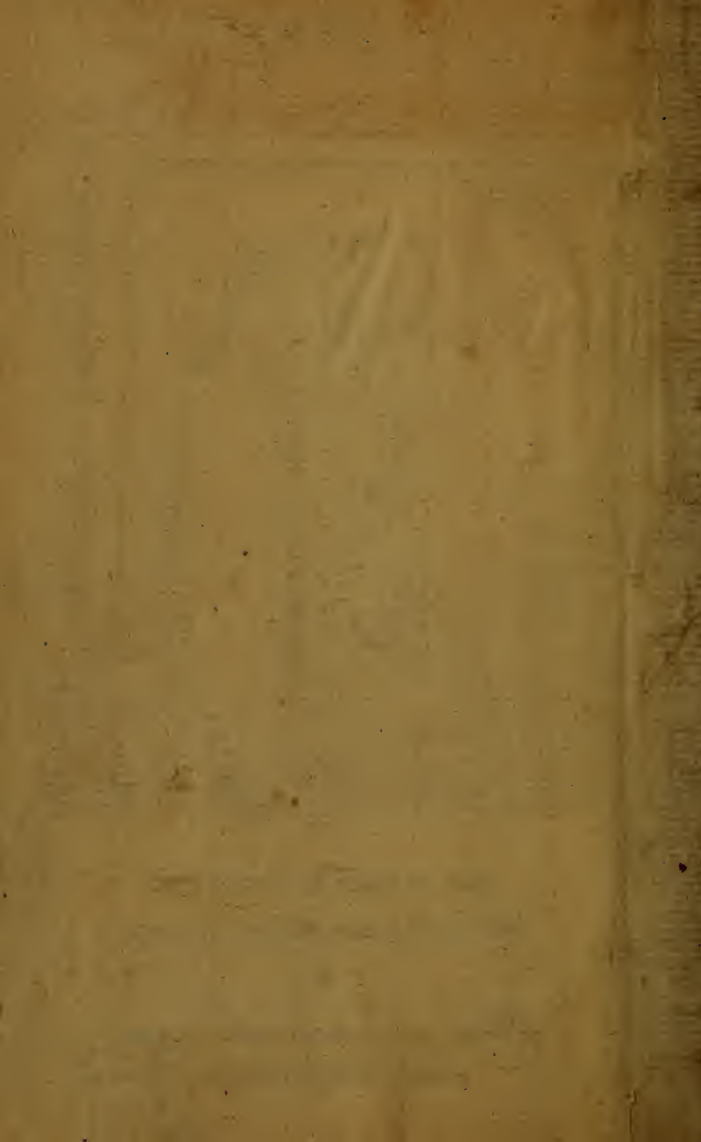








Ætat sue

LXXXII



Natus pridie Non Ian. MDLXXX

Obijt XII Kal Aprilis MDCLV

*JACOBUS USSERIUS,
Archiepiscopus Armachanus totius
Hiberniæ Primas.*

THE
LIFE & DEATH

OF THE
Most Reverend and Learned
FATHER of our CHURCH

Dr. JAMES USHER,

Late Arch-Bishop of ARMAGH,
and Primate of all Ireland.

Published in a Sermon at his FUNERAL
at the Abby of Westminster,
April 17. 1656.

And now re-viewed with some other
Enlargements.

By Nicholas Bernard Doctor of Divinity,
and Preacher to the Honourable Society
of Grays-Inne, London.

HEB. II. 38. Of whom the world was not worthy. —

LONDON,

Printed by E. Tyler, and are to be sold by
J. Crook, at the sign of the Ship in St. Pauls
Church-yard, 1656.

To the Reader.

exemplum , condimentum, *as a Glasse to trimme our lives by , a Copy to improve our hands , a Sauce to sharpen our tastes of the heavenly Gift in them : by which, as after a manner , the Persons themselves live with us after their deaths ; so many living, and yet are dead, are incited or reduced to a good life. And some such fruit may in time be reaped from this following Narration of the Life and Death of this Holy and Eminent Pri-*

To the Reader.

Primate, by the exemplary application of each Passage in his younger years, as elder; like that of Elisha to the Shunamites Childe, putting mouth to mouth, eyes to eyes, hands to hands, the Reader may be recovered unto life Eternal. It hath been hastened out of my hands farre sooner then a matter of that consequence could be expected; partly that some mistakes by the Eare might not remaine long without a rectifying by the Eye, and in lieu of a few Abbreviations, it is

To the Reader.

*here presented with the Re-
compence of some further
Enlargements.*

*There were two of his
Predecessors in that See
of Armagh very famous
in their Generations:
The one for his Sanctity,
the other for his Lear-
ning; both which, emi-
nently have met in him.*

*The former was Mala-
chias, living about 500.
years ago, whose life St.
Bernard wrote at large: He
dyed in his Monastery
of Clarævalle, an. 1148.
in the 54 year of his Age.*
The

To the Reader.

The extraordinary joy expressed at his first (b) Reception, and the High, and Reverend Esteeme, this Father continually mentions him with, are sufficient Testimonies of his Worth. (c) Ireland where he was borne and educated and had his Learning, was then accounted

(b) *A nobis susceptus est (Malachias) tanquam visitans nos Oriens ex alto. O quantum nostræ Claræ valli irradians sol iste, &c. quàm letis brachiis missam cœli ius mihi amplexatus sum gratiam. Nos videre venerat à finibus terræ non audiurus Solomonem, sed exhibiturus. in vit. Malach. conclus.*

(c) *Malachias noster ortus Hybernâ, de populo barbaro, ibi educatus, ibi literas edoctus est. Caterum de naturali barbarie traxit nihil, non magis quàm de sale marino pisces maris; Quàm verò suave, quòd inculta nobis barbaries tam urbanum protulit cœcum, sanctorum ac domesticum Dei. Qui producit mel de petra, oleumque de saxo durissimo, ipse hoc fecit ibid. in init.*

To the Reader.

(*) In former Centuries, viz. an. 700. & 800. it hath been made apparent by this our learned Primate, that Ireland was then the most Learned Nation in these western Parts. *Vid. Epist. Hybern. sylloge. Religion of the Ancient Irish. Vid. Britanica. Eccles. Amiquit. p. 899. nemo existimabit, qui Hyberniam circa An. Dom. 850. et religionis & bonarum literarum laude præ aliis Europæ regnis floruisse consideraverit.*

(*) barbarous; but (*saieth he*) he favoured no more of that native barbarity, then the Sea-Fish doth of the Salt Water; *and as a wonder, attributes it to that Divine Hand, who produceth Honey out of the Rock, and Oyl out of the Flint; which hath been as much admired by Strangers in this our Learned Primate, that out of that Galilee should rise such a Prophet.*

The latter was Richardus Armachanus, his

Sur-

Surname was Fits-Ralph, ^{aVid. Joh. Trithemii}
 living about 300 yeares a- ^{Abbat. in}
 gone; borne, and buried in ^{Lib. de script. Eccles. testi-}
 Dundalk in the Dioceſſe of ^{monium, viz. vir in divi-}
 Armagh in Ireland, An. ^{nis Scripturis eruditus, in-}
 1359. where, of late years, the ^{genio clarus, Sermone}
 Inhabitants (eſteeming him ^{Scholasti-}
 a great Honour to the place) ^{cus, in decla-}
 had an anniverſary remem- ^{mandis Ser-}
 brance of him. He was Chan- ^{monibus ad}
 cellour of the Univerſity of ^{populum ex-}
 Oxford, accounted the moſt ^{cellentis indu-}
^{ſtriae, &c.}
 a learned man of his time, ^{His opinion}
 A profeſſed enemy to the ^{is often cited}
 Mendicant Friars, wrot ^{by our moſt}
 much againſt them, and ^{learned}
^{Writers.}
^{Bp. Daven-}
 much againſt them, and ^{nant, the}
^{learned Bi-}
 much againſt them, and ^{ſhop of Sa-}
^{lisbury in}
^{Queſt. 42.}
 determ. intends him: *Armachani opinio eſt, quod ſi omnes*
Episcopi eſſent defuncti, ſacerdotes minores poſſent ordinare.

To the Reader.

(d) *Sicut* was so (d) persecuted by
fratres perse- them, that at length for
quebantur what he preached at Pauls
sanctum Do- Crosse, he was by their
ctorem Ar- means convented before the
machanum: Pope and his Cardinalls,
H. Crump. in the Consistory of * Avini-
in Thom. on, Anno 1357. where he
Waldens. stoutly maintained in 9 Pro-
fasciculo Zi- positions what he had spoke
zaniorum. and wrot against them, taking
** V. d. Rich.* for his Text John 7. 24.
Armach. judge not according to
defensorium appearance, but judge
Curatorum righteous judgment; but a
contr. Fra- *tres de ordi-*
nibus mendi-
cantiū, &c.
Et Thom.
Walling-
ham. in hist.
Anglic. An.
32. regni
Edw. 3. Te-
nynt Rex
Parliamen-
um, &c. quo tempore magna controversia coram summo
 Pontifice facta est inter Rich. Armachanum Primatem
 Hybernix, & 4. ordines Mendicantium, &c. sed tandem

great

To the Reader.

great + summe of mony raised by the Friars, weighed the scale down on their side.

(*proh dolor*)
+ exuberante in curia fratrum satis magna pecunia, adhuc lite pendente fratres sua privilegia sicut per ante sub data nova obtinuerunt.

(e) Bellarmine gives a speciall caveat to all that read him, as if in his sense he savoured of Heresie from whom (he saith) John Wickliff received some of his errors, and in his Booke de Monachis, spends a Chapter or two in disputing against him, under the name of Armachanus.

(e) Richardus Radulphus Archiepiscopus Armachanus obiit An. 1359. Hic auctor cautè valde legendus est, praesertim lib. 10. contr. Armenos. Jo. Wickliff ab Armachano aliquos errores accepit, &c. vid. lib. de script. Eccles. an. 1350.

To these two eminent men (not excluding others successively in that Primacy)

I may

To the Reader.

I may well joyn this our Pious and Learned Primate, deserving at least (like that of Davids Worthies) to attain unto the first three, if not as

2 Sam. 23. 8. *Adino the Ezrite to sit in the chiefe seat among the Captaines. According to which, being just the hundred Bishop of that See, he hath, as the Centurion of that band, marched the last out of the field, and I believe in this sense, the last is, and shall be first; though he thought himself the least.*

And how great an esteem his Highness had of him
hath

To the Reader.

hath been manifested not only in giving him an Honourable buriall at the publick charge in Hen. 7th's Chappel at Westminster, (whereby the honour of the Nation will be perpetuated in his memory) but in extending now to his, what was before intended to himself, in the grant of some of the lands of the Primacy of Armagh in Ireland, for 21 years.

In this following Narration expect no gilded stile, unfitting a Mourner; painted glass may be more costly, but plainer is more perspicuous

To the Reader.

** Non do-
quim exigi-
tis sed nar-
rationem, da-
bo operam ut
ea sit pura &
luculenta,
devotos in-
formans, fa-
stidiosos non
onerans:*

*Prefat. in
vit. Malach.*

*cious; and tis * truth and
cleer nesse I only pretend
unto The suddenesse of
this recollection and produ-
ction may possibly occasion
some errata as to method
and other circumstances,
but none in the matter,
which is accompanied with
that moderation, that it en-
deavours to shun the rock of
offence, to either extremity:
Let God have the glory, the
Reader the instruction and
benefit, and he hath his desire,
who is*

*Yours in him by whom
all have their being,*

N. B.



I S A M. 25. 1.

And Samuel died, and all the Israelites were gathered together, and lamented him, and buried him.



That this is a day of mourning, and that a great man is fallen in Israel, who but a stranger in Israel need to be told it? The

Text is accordingly hung throughout in mourning, like that Rowle in *Ezekiel* wrote within and without, *Lamentation, mourning and wo*; each part, like *Jobs* messengers, bringing sadder newes then the former; or as the *Aethiopians*, striving for prehemincy by their blacknesse.

At the *Portall* of the Text ye have the dismall signall of death hung out. When ye are entred, ye find 'tis *Samuel*, a *Prophet* that is dead, lying in his Coffin. In the next roome, all the *Israelites* stand in mourning, their eyes distilling of teares, their hearts breaking with sighs. Goe a little farther, his grave is digged, and ready to be interred, *Abyssus abyssum invocat*.

Ye have four things in this Text, which *he that runs may read*; a fit application to this sad Solemnity.

1. The death of a great extraordinary Prophet: *And Samuel died*.

2. The universall mourning made for him, even by the whole *Church*, that then was: *and all the Israelites lamented him*.

3. The Solemnity of that mourning; not as that in *Zach. 12*. Every family apart, but they all gathered together.

4. The time of it, *at his buriall*.

1. 'Tis the death of *Samuel*, a Prophet of the first magnitude, coupled with *Moses*, *Fer. 15. 1*. *Though Moses and Samuel stood before me*, &c. Four hundred

hundred years between them, yet here they are met, and in Gods own ordering, put together in the first rank. In the 99. *Psal.* he doth attaine to the honour of the first three; *Moses and Aaron among the Prophets, and Samuel among those that call upon his Name.* If the two former head the Preachers, he is in the head of that Troope, who are mighty in prayer. Saint *Peter* makes him the *Primate* of the Prophets; *And all the Prophets from Samuel, Acts 3.* Saint *Paul* brings him in with an *Imprimis* (*Heb. 11.*) *And what shall I more say of Samuel, and of the Prophets?* both of them place him as the *Tachmonite* among the *Worthies of David*, the prime Leader in the front of them; this, in the general, is easily appliable to this most Reverend and Learned *Primate*, whose Funeralls we now solemnize.

But there are some Specialties as appliable also;

1. *Samuel* began to be a Preacher when the word of God was precious, or Cap. 3. 1.
rare; and so was it when this Reverend person first entred the Ministry in his native Country.

2. *Samuel* began betimes, ministering Cap. 1. 3.

to the Lord in the Temple in his youth, and so did he.

Cap. 2. 26.

3. Tis said, *Samuel grew in favour both with the Lord, and also with men* (the same which was said of our Saviour, *Luke 3.*) and so did this our *Samuel* also.

Cap. 4. 1.

4. The word of *Samuel* came to all Israel, not onely to one Tribe, but to the whole Church, and Israel of God; and so was it with this eminent Bishop, known far and neer, to the whole Reformed Church.

5. *Samuel* once was so popular, that all the people came to him as their Oracle for doctrine, as their Refuge in distresses, by *fasting and prayer*, yet afterwards was rejected, & slighted by this people, and in his latter dayes retired himselfe from the publick, to the day of his death; somewhat of the like this *holy man of God* found also among the vulgar.

I Sam. 4. 10.

6. *Samuel* lived to see great changes in the Government, an Enemy overrunning his native Country, *thirty thousand slain in one day*, the *Arke of God* taken, &c. whereby he could not but be brought to great straights; so did this Eminent *Primat* live to see and hear the like

like by that horrid rebellion in his native country of *Ireland*, where (according to † a *deposition* of one then in their hands, and who heard it from themselves) were put to death 154. thousand. And if *Iosephus* may be heeded, who saith *Samuel* died in the 18. year of *Sauls* Reign, or a *Peter Martyrs* account may be taken, there was little difference in their Age, allowing also some competency of years to him at the death of *Elie*.

Lastly, as the *devil* took upon him to prophesie in the name of *Samuel* after his death, so we do expect the like from his instruments; nay, some have already attempted to set forth *Sermons*, and Books of errors in this our *Samuels* Name, and like to proceed, if not prevented by the *Government*; which all prudent men, that beare any respect to his memory, are desired to be wary of. Thus the first part of the Text, for the person dead, fits this Solemnity.

2. Ye have here a *general lamentation* made for him: *Nabal* dying, though a very rich man, yet being a *son of Belial*, we do not read of any mourning for him;

† Robert Maxwell Doctor of Divinity, then Arch-Deacon of Down, Aug. 22 1642. He saith, this account was given in by the Priests themselves, for the satisfaction of their Commander in chief, and adds, that he thinks it was limited only within the Province of *Ulster*, (which was under the jurisdiction of the *Piimate*) a *Iosephus* ait, *Samuelem obiisse* 18. anno *Saulis*. Atque ita vixerat in honore triginta annos, judicaverat solus duodecim, postea privatus vixit octodecim. P. Martyr in 1 Sim. 2. cap. 1. vid in cap. 1. 2. 3.

him, but for *Samuel*, all the *Israelites* lamented him, i. e. at least all good men throughout all the Tribes; as his word came to all *Israel* in his life, so upon the word coming of his death, sorrow comes to all *Israel* also.

Cap. 1. 8.

1 Ep. 1. 8.

Now that there is an Universal mourning for this most reverend *Primate*, throughout the reformed Church, is evident by the praise which in the Gospel is of him throughout all the Churches. What *S. Paul* saith of the *Romanes*; *Your faith is spoken of throughout the whole world*, or what he saith of the *Thessalonians*, *From you sounded the word of the Lord; not only in Macedonia, and Achaia, but your faith to God-ward is spread abroad in every place*: so hath been the fame of him accordingly, by his voyce or pen, not onely in *Ireland*, and *England*, but in all parts of the Christian World. Let me give you a few instances of what eminent Characters have been given him by the most learned Persons of other Nations, as well as our own.

Spanhemius Professor of *Geneva*, an. 1639. in his Epistle Dedicatory to him, of the third part, *Dubiorum Evangelicorum*, hath above two leaves in the extolling

ling of him. Some of his words are these,

“^bYour very great parts,
“most excellent *Usher* are
“known; not only within
“your own Country, but in
“ours, & wheresoever else

^b *Ingentes tue virtutes. summe Usseri, non vestro tantum Orbi nota sunt, sed et nostro, et ubicunque terrarum pietati suum decus et eruditioni suum pretium constat. &c.*

“there is an honour given to piety or a
“price set upon learning, &c. Speaks
much of his charity to strangers (when
he enjoyed his Arch-Bishoprick) his
Humility, Piety, his severall works, his
very Library, obtained by him with a
great sum, (*ingenti ere,*) & of which he
made such use of, for the publick good,
“that he saith, “Tis not so much yours,
“as the Library of the learned world.

^c *Non tam tua quam orbis literati Bibliotheca est.*

In a word saith he, “With
“us the Name of *Usher* is a
“Name of Piety & Vertue,
“it is of great renown at
“our *Geneva*, the true I-
“mage of a Bishop, deser-
“vedly makes you to be
“of pretious esteem in *Ireland*, vene-
“rable in *Britanny*, and with all forrain
“parts to be admired.

^d *Usseri nomen Pietatis nobis et virtutis nomen est. Quanta Genevæ nostræ nominis tui sit claritudo! Veri Episcopi Imago te meritiò Hybernis tuis pretiosum, Britannis venerabilem, exteris omnibus admirabilem facit &c.*

“*Gerard* ^e*ossius* is frequently admiring
of him, as a man of vast learning,
worthy of an everlasting monument.

^e *De vit. ferm. 44. de scient. Mathem. 39.*

Summa summi viri & undecunque doctissimi merita de Ecclesia & tota Republica literaria, &c. Quo de virò rerum divinarum humanarumque pervissimo, nihil possum dicere tam sublime quin ejus id virtus superet.

f P. 2. Geogra.

Sacr p 7. 20. Synops. loc script.

p. 140.

g Excellentissimum Dei servum, Reverendissimum virum Dei, seculi nostri Athanasium, tuum pectus Bibliotheca spirans; tu Britannia quod Augustinus Hippo; vale maximum Britannia decus an. 1648.

h De Nat. &

grat. p. 425.

Ornatissimo &

eternam memoriam

digno Presuli

Juc. bo Usherio

Archiepiscopo

Armaghano.

“ The high Merits of this
 “ most excellent, and
 “ throughout most learned
 “ man, both of the Church,
 “ & the whole Common-
 “ wealth of learning, de-
 “ serves an everlasting
 “ grateful memory: a man so excelling
 “ in the knowledg both of Humane &
 “ Divine things, that I cannot speak any
 “ thing so high of him but his worth
 “ doth surpasse it.

f Bochartus and Simplicius, call him frequently *Magnum Usserium* (*Usher the great*.) *Morus*, in his Oration at Geneva,

“ dedicated to him, styles
 “ him, s The most excellent
 servant of God, most reve-
 rend man of God, the A-
 thanasius of our Age; thy
 breast a breathing Library;

“ thou art to Britany, as *Augustine* to Hip-
 “ po; Farewel, Britains greatest honour.

h *Ludovicus de Dieu* in his Animadver-
 sions upon the Acts, dedicated to him,

“ intitles him, To the excellent Prelate,
 “ worthy of an eternall memory, *James*

“ *Usher*, Arch-Bishop of *Armagh*, &c.
Paulus Testardus Bleßensis styles him,

seculi

seculi & Ecclesie decus eximium; (the greatest honour of the Church & age.)

^g Arnoldus Bootius saith, he did excell with a most singular judgment in the Oriental Languages, and in all other hidden or deep learning: venerable to all Europe; whose Authority prevailes much with all men, &c. These, and many more might be added, which are of forreign Nations.

^g Boorius, de Armach. *Omnigena ac recondita eruditionis laude, Linguarum Orientalium peritiâ planè singulari inclytus &c. Illud venerabile toti Europæ caput, &c. sepositâ auctoritate illâ quâ apud omnes pollet maximâ, &c. Ep. contr. Capel. & append. ad Baxteri.*

For our own, ^h Mr. Sel-den saith this of him, "The most Reverend Prelate James Usher, Arch-Bishop of Armagh, a man of great piety, singular judgment, learned to a miracle, and born to the promoting of the more severe studies, &c.

^h Murm. Arundel. in edit. causâ Reverendissimus Antistes Jac. Usserius Arch Armach. vir summâ pietate judicio singulari, usque ad miraculum doctus, & literis severioribus promovendis natus.

ⁱ Dr. Prideaux (late Bishop of Worcester) callshim, "The most rich Magazine of solid learning, & of all

ⁱ De mille Annis Apocal. Locupletiss. solidæ eruditionis & totius antiquitatis Gazophylacium.

^k Dr. Davenant, late Bishop of Salisbury speaks thus of him, A man of singular piety, abounding in all learning.

Antiquity.

^k Ad Pacem. exhort. Vir singularis pietatis, & omnigenæ eruditionis laude cumulatus.

manner of
^l Sir

1 *Histor. Anglican. script. ex ep. Lectori. Quod et dignissimo Archiepiscopo Ammachano debemus, in quo, cum incredibili doctrina e' rara Purioris antiquitatis cognitione, (quam — Norunt Et Tagus et Ganges, forsan et Antipodes) Morum eximius candor, et in instruendo imperitiores mira suavitas, seriâ quadam et Episcopali mixta gravitate, certare dignoscuntur, à quo non parum me in hoc opere provehendo adjutum profiteor, utpote qui luto hærentem sapius extraxit, et deviantem in viam reduxit.*

1 Sir Roger Twisden acknowledging the assistance he had from him, in his History, saith thus; This
 “ we owe to the most wor-
 “ thy Arch-Bishop of Ar-
 “ magh, in whom, with in-
 “ credible learning, & rare
 “ knowledg of Antiquity,
 “ (which both *Tagus* and
 “ *Ganges*, and perhaps the
 “ *Antipodes* know) his most
 “ courteous conversation,
 “ & wonderfull sweetnes, in instructing
 “ of the unskilful, mixed with a certain
 “ serious Episcopal gravity, were seen
 “ to strive onewith the other; by whom,
 “ in the carrying on of this work, I
 “ professe my self to have been much
 “ helped; when I have been stuck fast,
 “ he hath lift me out; and having
 “ gone astray, hath reduced me.

And to say no more, the eminent Character given him in 1644. by the whole *University of Oxford*, by a solemn Order in the Convocation, given in charge to sixteen eminent Persons (of which, seven were then Doctors) chosen with the Vice-Chancellor & Proctors,

to

to see his *Effigies* cut, and an *Elogium* worthy of him, to be prefixed to his Annotations upon *Ignatius* his Epistles, (there then in the Presse) and at the charge of the University, and in the publick name of it, is an honour to that famous University that did it; it was omitted to that book, but was affixed afterwards to his book *de Symbolis*, & some others since: the *Elogium* is

“this. *m James Usher* Arch-

“Bishop of *Armagh*, Pri-

“mate of all *Ireland*: The

“most skilful of *Primitive*

“Antiquity, the unanswer-

“able Defender of the Or-

“thodox Religion, the

“maul of errors, in preach-

“ing frequent, eloquent,

“very powerful, a rare example of an

“unblameable life.

m Jacobus Usserius, Archie-
piscopus Armachanus, totius
Hyle nix Primas, Antiquitatis
Primæve peritissimus, Ortho-
doxæ religionis vindex & vtriq-
ue errorum malleus, in con-
cionando frequens, facundus, præ-
potens, vitæ inculpatæ exemplar
spectabile.

ROB. PINK Vice-cancell.

ROB. PINK
Vice-chancellor.

An Authentick Copy of which I
have thought fit to adde, as followeth;

In

IN Registro Convocationum Universita-
tis Oxon. cujus Characteristica est S.
pag. 73. sic habetur; Guilhelmus Hert-
fordia Comes Cancellarius. Robertus Pinck
Vice-Cancellarius Procuratores

Magistri { Creed.
Brod.

Die luna, viz. Decimo die mensis
Martii, Anno Domini 1644.

Causa Convocationis erat, ut literæ à
Serenissima Regis Majestate ad hanc ve-
nerabilem domum missæ publicarentur &c.
Aliis interjectis sequitur, pag. 75. In eâ-
dem Convocatione Procuratores nomina-
bant hos Egregios viros, ut Effigiem Reve-
rendissimi Domini Primatis Armachani,
vñà cum Elogio illius quàm fieri potest me-
ritis pari, necnon hujus Academiae digno,
Sancti Ignatii Epistolis, quæ annotationi-
bus ab eo illustrata propediem divulgandæ
præfigendam curent, publico Universitatis
nomine & sumptu, viz.

Doctores	{	Fell Aedis Christi.
		Bayly Divi Johannis.
		Clayton Col. Pemb.
		Sheldon Om. Animarum.
		Zouch Aul. Alban.
		Turner Col. Merton.

Magistros	{	Langbane	} Col. Regin.
		Barlowe	
		Maine	<i>Ædis Christi.</i>
		Sugge	} Coll. Wadham.
		Crofts	
		Goad	<i>Divi Johannis.</i>
		Newman	<i>Om. Animarū.</i>
		Tillesly	<i>Divi Johannis.</i>
		Lee	<i>Coll. Merton.</i>

*Unà cum Vice Cancellario & Procura-
toribus, vel majorem partem horum, cum
relatione ad Domum. Supra-scripta hac
omnia & singula ex Registro per me fide-
liter descripta, & mox diligenter collata,
cum Originali convenire testor*

*Gerardus Langbanus, Custos Ar-
chivorum Universitatis Oxon.*

Pridie Non. Decembris. Anno

Æra vulgaris Christi

MDCLV.

Nay, for his learning, even his Ad-
versaries being Judges, those of the
Church of Rome have not been back-
ward to acknowledge: There is a Jesuit
in a book called *Hybernia vindicia*, writ-
ten against Dempster a Scotchman, under-
valuing the Irish for learning, after he
hath

hath reckoned up many learned men of his own and other Orders of that Nation, at length he addes this of him ;

n Quod si adversa religionis homines inferere voluisssem, verè affirmare p'ssem, quod Ulterum alterum nunquam viderit Scotia; ejus utinam sublime ingenium atque humanissimos mores infauſta inter Sectarios educatione non vercata non fuisset, &c.

"n And if I would put in
"men of a different Religi-
"on, I might truly say, Scot-
"land never saw another U-
"sher, whose sublime wit,
"and most courteous beha-
"viour, I wish that unlucky
"education among the Sectaries had
"not been his Step-mother.

Ask *Moranez* in his *Anti-Jansenius*, whose works, the reading of, wrought so much upon *Jansenius* (the Father of that great party in *France*) he tels you, it was a book of this most Reverend Primate, viz. his *Goteschalci Historia*, where he proves that those, sometimes called *Predestinarian* Hereticks, were the followers of *St. Augustines* doctrine, which is now defended by them ; that which he there blots *Jansenius* with, is, that he had his arguments almost word for word, transcribed out of *James Usher*, an eminent Calvinist of Ireland, but (which had been just) he hath not so much

Non ipse primus excogitavit sed a Calvinistis accepit, præcipuè a Jacobo Usserio insigni Calvinistâ Hyberno, qui an. 1631. Librum edidit inscriptum Goteschalci, &c. neque sensum duntaxat sed verba fere ipsa transcripsit

Jansenius, neque tamen (quod æquum erat) ullam ejus mentionem facere dignatus est ; disput. 11. Sect. 2.

as mentioned him. And it was for some cause *Petravius* calls the *Iansenians*, *Ar-machani*.

Thus, from what you have heard of the high esteem had of him in all the Churches, ye may presume accordingly there is an *universall* mourning for him throughout the whole Church: And so the second part of the Text fits this occasion, and *all Israel lamented him*.

The third is, the Solemnity of this mourning; not powred out singly, or in a corner, but publickly, by way of accumulation, they all gathered their griefs into one heap, put all their *Elegies* into one *Volume*, uttered them all with one lip. As once they all gathered together at *P Mizpeh* to weep with *him*, so now they all meet to weep for *him*; and all *Israel* gathered together. Such Preachers, who are (as *Solomon* calls them) the *Masters of Assemblies*, spending themselves, and are spent in the weekly and daily teaching them, all their *lives*, 'tis but reason that the whole Assembly, as their Scholars, should meet once to lament their *deaths*; and so, as a due, we do the like at the interring of this laborious Preacher here.

And

And surely for this of *Samuels*, it was not a *dumb shew*, but they had some commemorative Speeches, declaring his goodness, and worthiness of it. And so in this *Great* meeting, thus to lament this *Great person*, I shall presume accordingly; and I easily believe, you who have heard so much *from him*, will ~~not~~ think your time lost to hear somewhat *of him*; And so the *third* part fits also.

The fourth is, and they *buried him*. To be buried, with the *Psalmist*, is to be *out of remembrance*, the grave, the place where all things are forgotten; but it was not so with *Samuel*, for though *dead and buried*, yet *speakes* by this Book of holy Writ: which for the most part he was the Pen-man of, and so will it be with this most eminent *Primate*, who hath built himself an everlasting *Monument* in the hearts of such as *heard* him, and in the eyes of such as *read* him, to future generations.

In a word, if *Samuel* in the Text, were (according to the signification of his name) *asked of God*. I am sure this our *Samuel* was the *gift of God*, even *donum inenarrabile*, as the Apostle in another sense; The Lord that *gave* him,

him, hath now taken him; he that by his
 n Seraphicall endowments, was but little n Ἀγγελικόν
τὸ εἶδος, ἀγ-
γελικὴν τὴν
 lower then an Angell here, (as Psal. 8. διόνοισιν : hoc
encomium Na-
xianzenus tri-
buit Arhanasio.
 David saith of the making of man at
 first) is now ὡς ἄγγελος, ἰσχυγῆλος, tran-
 slated by Angels, into an innumerable
 company of Angels, and we must say,
 Blessed be the name of the Lord.

And thus I have only fitted the Text
 to the Sermon, I mean the exemplary
 Sermon following of the Life and
 Death of this holy man of God, which
 I suppose is the principall thing expect-
 ed by this Auditory, which I hasten
 unto, because else, but to epitomize,
 requires more time then can be allow-
 ed me. I have never been much for Fu-
 nerall commendations, as, usually do-
 ing more hurt then good; but meeting
 with such a rare excellent pattern of pi-
 ety, there cannot be taken too great a
 latitude. It was not his desire to have
 been here so much as mentioned, or
 removed from the place; but where
 this fruitfull tree fell, there it should have
 layen; And it was my endeavour, that
 a person of eminency and honour in
 the Church, might have done this
 office for him, but by his present indis-
 C position,

position, it being laid upon me, I shall
cast *in my mite*, even *all I have*, to it,
And as in this Book, the Life of *Samuel*
is written from his *Cradle to his Herse*,
so give me leave to do the like of this
our *Samuel*; this most *eminent and lear-*
ned Primate, as I have either received it
from himself, or undoubted witnesses,
or comes within the compasse of my
own knowledge, who have had the
happines to be known unto him above
these thirty yeers; unto which I shall
desire your patient Attention.

HE



was born in the City of
Dublyn in *Ireland*, in Saint
Nicholas Parish, *An. 1580.*
Ian. the fourth Stylo An-
glicano; an eminent New-

years-gift to the benefit of the whole
Church of God, and the honour of
that his native Countrey; as *Bertius*
An. 1616. in his Geographical Tables
speaking of *Lemster*, and so of *Dub-*
lyn, and the *University* there, saith this
only of it. (°) *Which, while we were wri-*
ting this, one James Usher did adorn,
a Divine Eminent for learning and piety,
and principally for his writings, borne at
Dublyn.

(°) *Quam,*
quum ista scri-
beremus orna-
bat Iacobus
Usher Theo-
logus Erudito-
ne & pietate
& scriptis im-
primis clarus, ei
Patria Dabli-
num.

His Father *Mr. Arnald Usher* was
brought up in the study of the Law,
one of the Clerkes of the Chancery, a
person of excellent parts and endow-
ments.

His Mother *M^{rs} Margaret Staniburst*,
I knew, and was at her burial: Indeed
she was seduced by some of the Popish
Priests to the Roman Religion, who
took their time while he was once here

in *England*, whom they had in some *women* so engaged, that when he came back she could not be reclaimed, to their great boasting, which they have often *Printed*; his hope was upon her death-bed, but she dying suddenly at *Drogheda* while he was at *Dublyn*, he was frustrated of it, to his no small grief, which I was a witness of, being present at the bringing of the first news of it to him: And so was it also with

* *Vid* Melch.

Adamum, in vi-
ta Whitakeri,
in conclus. Pie-
tate fuit in pa-
rentes singulari,
etiamsi in nego-
tio Religionis
obfirmato plane
animo & per-
tinaces praefra-
ctosque minis, ac
firmiter adhae-
rentes, avitis
moribus, &c.

* *Doctor Whitaker*, being not able to pre-
vaile in matter of Religion, either with
his *Father*, or *Mother*: It shewes that
conversion is not mans act, but Gods.

His *Grand-Father* by his Mothers
side was *James Stanihurst* (whose name
he bare) chosen three times Speaker
of the House of Commons in Parlia-
ment in *Ireland*; the first in Queen *Ma-*
ries dayes, the other two in Queen *Eli-*
zabeths, in the latter of which, he made
the first motion for the founding of a
Colledge, and a University in *Dublyn*,
he was *Recorder* of that City, one of the
Masters of the Chancery, and a man of
great wisdom and integrity.

His Uncle was *Richard Stanihurst*,
his Books of divers subjects shew him

to be a very *learned man*, famous in *France* and other Nations, between whom and this Reverend Person many learned Letters passed.

His Uncle by his Fathers side was *Henry Usher*, one of his Predecessors, Arch-Bishop of *Armagh*, educateed at *Cambridge*, a wise and learned man, he while he was Arch-Deacon of *Dublyn* was first sent over into *England* to petition Queen *Elizabeth*, and the Council for the preserving the Cathedral of *St. Patricks Dublyn* from being dissolved (so designed by Sir *Fohn Perrot* then Lord Deputy of *Ireland*, begged for his own private purse) and he prevailed in it ; some good fruit of which, his Nephew this Reverend Person, and the Church by him, reaped in after times, being the Chancellor of it ; and so for many yeares receiving his subsistence from it. The second time he was sent over by the Council there to Queen *Elizabeth*, for the founding of a Colledge and University in *Dublyn*, which he obtained also ; so that the Colledge (of which this person was the sacred first-fruits) had its being by his Grand Fa-

See Cambden and Campion of him, he wrote a Catechism upon Porphyry at 18. years old ; wrote *De rebus Hyberniciis*, and translated *Virgil* into Heroick verse in English, was the most eminent Philosopher of his time.

thers motion, and his Uncles effecting.

He had a Brother, *Ambrose Usher*, who died in his younger years, a man of great parts also, excelling much in the *Oriental Languages*. He did translate the old Testament out of the *Hebrew* into *English*, from *Genesis* to the Book of *Job*, and is still preserved under his own hand; but desisted from proceeding upon the *New Translation* coming forth in King *James* his time.

Two of his *Aunts*, who by reason of their blindness from their Cradles, never saw letters, taught him first to read. Their readinesse in the Scripture was marvellous, being able suddenly to have repeated any part of the Bible, making good that usual speech, *Cecorum mens oculatissima*. This for his Stock and Alliance, wherein I have imitated the holy Writer of the life of *Samuel* here, who in the first Chapter begins with the like of him.

Now for this Reverend Person himselfe. At eight years old he was sent to the Grammar-Schoole; Sir *James Fullerton* (who was afterwards Leger Embassador in *France*, and died in a
great

great Office at Court) was his School-master (near to whom in *Henry the seventh's Chappel Westminster*, by Order from his Highnesse the Lord Protector, he was buried)

He with *Sir James Hamilton* (afterwards Lord *Viscount Clandeboise*) who was Usher of the Schoole, were sent then out of *Scotland* by King *James* upon another design, only disguised in that employment : they came very opportunely for his founding in learning ; where there was then a barrennesse of such able men for that end, which he often acknowledged the providence of God in.

At ten years old was the first time he could remember he found in him the true sense of Religion in his serious conversion unto God ; it was instrumentally by a Sermon he heard preached upon *Rom. 12. 1. I beseech you brethren, by the mercies of God, &c.* His reading then of some notes taken in writing from *Master Perkins* (before his workes were printed) concerning the sanctifying of the Lords day, took so with him, that he was ever after careful to keep it. He then read in Latine *St. Augustines*

Meditations (or those which go under his name) which so moved him, that he wept often in the reading of them.

Upon the accustoming himselfe thus to good duties in his tender years, the Devil endeavoured to nip him in the bud, by divers sorts of *terrors* and *affrigments*, sleeping as waking, tending to the discouragment of him in the way of godlinesse, which till then, he had never been disturbed with. He constantly applyed himselfe to prayer, and at length *was heard in that he feared*, in his being delivered from them, by some unusual way of support and comfort; which took that impressiion in him, that it was fresh in his memory in his *Elder* years.

When he could not be *frighted* out of that course, the Devil laid a baite of *pleasure to withdraw him*, by some of his friends teaching him to play at *Cards*, which he found himselfe so delighted with, that it not onely took place of the love to his Book, but began to be a *rival* with that spiritual part in him; upon the apprehension of which, he gave it over, and never play'd after.

At

At twelve years old, he was so affected with *Chronology*, and *Antiquity*, that reading of *Sleidan* of the four *Empires* and other Authors, he drew out an exact *Series of times* when each Eminent Person lived. In the space of five years he was perfectly instructed in *Grammaticis*, *Rhetoricis*, *Poeticis*; excelled in Poetry, which he then found himselfe so delighted with, that he *took* himselfe off, least it should have *taken* him off from more serious studies.

At *thirteen* years of age he was admitted into the *Colledge* of *Dublyn*, being the first Schollar that was entred into it: and I have heard, it was so ordered upon designe by the *Governours* of it, observing the pregnancy and forwardnesse of him; That it might be a future honour to it, to have it upon Record in the *Frontispiece* of their Admission Book, and so accordingly the first *Graduate*, *Fellow*, *Proctor*, and all other Degrees originally from thence.

And now *Sir James Hamilton*, hitherto Usher of the Schoole, was chosen *Fellow* of the Colledge, and so became his Tutor; whom I have often heard

heard admiring his quicknesse and proficiency, that he soone equalized his Teachers.

The *Arts* he made himselfe the Master of indeed, most of them he modelled into a Method, and in special made then an *Art of Musick*. He had no *Greek* till he came to the Colledge, where he was taught that and the *Hebrew*; in both which he is known to have excelled.

The *Education* which that Colledge then gave, was very eminent. At the first Foundation there were but four Fellowes, and yet the Tongues and Arts were very exactly taught to all the Students, being divided into severall Classes; *Aristotle's* Text was read in *Greek* by each Tutor to his Pupils: Three Lectures a day every Fellow read; at each of which, there was a *Disputation* upon what had been then read, or the Lecture before, and among other wayes, they were sometimes ordered to dispute, *More Socratico*.

On Satterday in the afternoon, each Tutor read in *Latine* a Lecture in *Divinity* to his Pupils, and dictated it so deliberately, that they easily took it in writing,

ing, and so was their other Lectures also.

At *fourteen* years old he was called to the receiving of the Communion.

The afternoon before, his usual custom was to sequester himselfe into some privacy, and to spend it in some *strict examination*, and penitential humiliation of himselfe for his sins, which was so operative, that streams of *tears* ran from him, which he often reflected upon, as an exemplary provocation, and censure of himselfe, when he was of *Elder* years.

I have often heard him speak of a certain place by a water-side, whither he frequently resorted, sorrowfully to recount his sins, and with floods of tears to powre them out in the confession of them; the fruit of which he found to be so *sweet to his soule*, that he thirsted for all occasions for such a sequestration, and so usually on *Satterdayes* in the after-noones it was his custom. One sin he lamented was, his too much *love of his Book* and humane learning, that he should be as glad of Munday to go to that, as of the Lords day for his service; it cost him many

a tear, that he could not be more heavenly-minded at that age.

At *fifteen* years old, he had made such a proficiency in Chronology, that in *Latine* he drew up an exact *Chronicle* of the Bible, as farre as the Book of the *Kings*, not much differing from that of his late *Annales*, excepting the enlargements in some exquisite observations, and the *Synchronismes* of Heathen Story: About that time he had a strong temptation fell upon him, that God did not love him, because he had no *outward afflictions*, or troubles of conscience, occasioned by some inconsiderate expressions he had read in some Writers, and was long under some trouble about it.

Before he was Batchelour of Arts, he had read *Stapletons Fortresß of the Faith*, and finding his confidence in asserting Antiquity for the tenents of Popery, and blotting our *Church* with *Novelty*, in what we dissented from them; he was put to a plunge within himself, not knowing but that his quotations might be true, this he then took for a truth, that the *Ancientest* must needs be the best, as the nearer the Fountaine, the purer

purser the streams, and that errors were received in succeeding ages, according to that known speech of *Tertullian*, *Verum quodcunque primum, adulterum quodcunque posterius*. His suspicion was, that *Stapleton* might misquote the Fathers, or wrest them to his own sense; Hence he then took up a firm resolution, that in due time, if God gave him life and health, he would himself read the Fathers *all over*, and trust his own eyes in the search of them, and so, as I take it, he began that work afterwards at *twenty yeees* of Age, and finished it at *thirty eight*: strictly observing his proportion each day, what occasions soever diverted him; the fruit of which labour, as the world hath already tasted, and understood his sense of that pretence of *Stapletons* for matter of antiquity, so a more large account was intended by him of it in his *Bibliotheca Theologica*, which as it was expected, so we hope with other subjects, may be in due time produced by the assistance of learned men; though as *Orphanes*, after their Parents death, falling short of that *Paternal care*, which else would have been had of them.

While

while he was *Batchelour of Arts*, he had read here and there divers books of the Fathers, and most Authors writing of the body of Divinity, not only *Positive*ly, but *Polemically*, in confuting of the errors of the Church of *Rome*, and had read many of their Authors also; by which he had so well acquainted himself with the state of each controverſie, that he was able to diſpute with any of the *Pop.ſh Priests*, as he did often with the Prime of them.

The Earl of *Essex*, anno 1598. being newly come over L. Lieutenant of *Ireland*, and Chancellor of the University of *Dublin*, there was a ſolemn Act for his entertainment, he being then Batchelour of Arts, answered the *Philosophy Act*, with great approbation.

But now his Fathers intention to ſend him over hither to the Innes of Court for the ſtudy of the *Common Law*, (as *Calvin* was ſo deſigned by his to the *Civill*) much diſturbed him, yet in obedience to his Fathers pleaſure, aſſented and reſolved it. But it ſo fell out, that not long after his Father dyed (*Aug. 12. 1598.*) & being then at liberty to make choice of his ſtudies, devoted
himſelf

himself to the study of Divinity, and was chosen *Fellow* of the Colledge; before which, he was incapable of taking the Oath then given at the Admission of them. *viz.* *That the present intent of their studies should be for the profession of Divinity, unlesse God should afterwards otherwise dispose their minds.*

Here was given another occasion of disturbance; His *Father* left him a very good estate in *Land*, but finding he must have involved himself in many suits in *Law* before it could have been settled, to the withdrawing him from his studies, gave it up to the benefit of his brothers and sisters, and suffered his Uncle to take *Letters of Administration* for that end, being in those yeers resolved to put himself upon the providence of God, to whose service in the *Ministry*, he had devoted himself, and did not doubt but he would provide for him; only that it might not be judged to be weakly and rashly done, he drew up a note under his hand of the state of all things that concerned it, and directions what to do in it.

When he was nineteen yeers old, he disputed with *Henry Fitz Symonds the Jesuit*,

Jesuite, in the Castle of *Dublin*, as himself acknowledgeth in the Preface to his book called *Britanno mochia Ministrorum*, (the fruit of which by him expected, and prayed for with a *Faxit Deus, viz.* their destruction; or ending in Popery, I wish may not be reaped). The occasion of that dispute, was this; The Jesuit by way of Challenge, (as was interpreted) used these words; *That he being a prisoner was like a Bear tyed to a stake, and wanted some to baite him*, (as in his Epistle to the Reader, he boasteth of the challenges he had made) upon which, this eminent person in those his yonger yeares, was thought fit to encounter him, though at meeting, like *Goliath David*, he despised his youth. He offered to dispute with him through the controversies of *Bellarmino*, for which once a week a meeting was agreed on, and it fell out, the first subject proposed was *de Antichristo*, twice or thrice they had solemn disputations, though the Jesuit acknowledgeth but one; He was ready to have proceeded, but the Jesuit was weary of it, yet gives him a tolerable commendation, and much admires the

the forwardnesse of him, at such young years. Some of his words are these:

* *There came once to me a youth of about eighteen yeares of age, one of a too soon ripe wit, scarce, as you would think, gone through his course of Philosophy, or got out of his childe-hood, yet ready to dispute of the most abstruse points in Divinity.* And afterwards the same Jesuite living to understand more of him, saith, he was, *A catholicorum doctissimus*, as an unusul, so a tender expression, loth to call him a heretique; but of such as are not Catholicks, the most learned.

* *Prodiit quidam semel Oct. denarius præcoëcis sapientiæ juvenis, de abstrusissimis rebus Theo'ogicis, cum adhuc Philosophica studia non esset emensus, nec Ephebis egressus, disputandi avidus, &c.*

About twenty years of age, *An.* one thousand sixe hundred, hee commenced *Master of Arts*, answered the Philosophy Act: it then fell (out of the ordinary course) to be on an Ash-wednesday, the same day on which the Earle of *Essex*, Lord Lieutenant of *Ireland*, was beheaded. He was that yeare chosen Catechist of the Colledge, when hee went through a great part of the Body of Divinity in the Chappell, by way of common place.

D

And

And now by reason of the scarcity of Preachers, (it being there then as in *Samuels* time here, *The word of God was precious*) three young men of the Colledge were picked out and appointed to preach in *Christ-Church* before the State. The one was *Mr Richardson* (afterwards *Doct̃or of Divinity*, and *Bishop of Ardagh in Ireland*, who died lately in *London*, and was of the same year with this Lord Primate; a person of great abilitie and industry for opening the sense of the Scripture. He was appointed for the exposition of the Prophecie of *Isaiah*, and his day was upon the *Friday* Lecture; where, in succeeding years he went through halfe of it.) The second was one *Mr. Welsh*, afterwards *Doct̃or of Divinity*; he was appointed to handle the Body of Divinity on *Sundayes* in the forenoone. And the *third* was this most learned *Primate*; and his part was to handle the controversies for the satisfaction of the Papists, on the *Lords dayes* in the afternoones; which he did so perspicuously, ever concluding with matter of *Exhortation*, that it was much for the confirmation and edification of the Protestants;

Protestants; which the Elder sort of persons living in my time, I have heard often acknowledging.

After a little space (which he took to be but in the nature of a Probationer) he refused to continue it, because he had not yet received *Ordination*; and that he also made a scruple of taking yet, by his defect of yeares, the Constitutions of *England* requiring twenty four, and he not yet being twenty one; but by some of the most grave and learned men he was told the *Lord* had need of him: and, as *Nullum tempus occurrit Regi*, So neither *Deo*, and so like *Samuel* he must continue this *ministring to the Lord in his youth*. Upon their perswasions and urging of him, and his age being dispensed with, according to former Presidents, he was at the usual time of Ordination, the Sunday before Christmas day (an. 1601.) *ordained* (with the assistance of other Ministers) by his Uncle *Henry Usher* Arch-Bishop of *Armagh*, and Primate of *Ireland*.

The first Text he preached of publicly before the State after his Ordination, was *Revel. 3. 1. Then hast a name*

that thou livest, and art dead; it fell out to be the same day with the Battell of *Kinsale*, the Friday before Christmas day, and it being a day specially set apart for prayer, for a good successe upon that engagement; and being his first fruits in that office, might possibly be the more efficacious. He began that Epistle to the Church of *Sardis* then, and finished it afterwards.

The design was then known, that if the *Spaniards* had got the better, most of the *Protestants* had been slain by the *Irish* Papists, both in *Dublyn* and elsewhere, but especially the *Ministers*, without any distinction; hence rise a temptation in him (as he termed it) to have deferred his Ordination till the Event of that Battell were known, whereby he should not have been in such imminent danger; but he repelled that motion, and resolved the rather upon it, conceiving he should in that Office of the Ministry, and for that Cause, die the next door to *Martyrdom*.

After the *Spaniards* overthrow at *Kinsale*, the hopes of the *Irish* as to that designe

designe (which was discovered) being lost, they began to subject themselves to the Statute, now put in execution, in their coming to Church, and for their further information in point of Religion, the *Lord Lieutenant* and *Councill*, desired the Ministers so to divide themselves, that at each Church on the Lords-dayes in the *afternoones*, (in imitation of what he had already begun at Christ-Church before the State) there might be a Sermon for that end: A convenient Church (*St. Katherins*) was assigned for this *Reverend Person*, who removed accordingly, and duely observed it. His custome was to draw up the summe of what he had delivered into *Questions and Answers*, and the next Sunday persons of good esteem, voluntarily offered themselves to repeat the Answers before the whole Congregation, which occasioned them to be the more taken notice of by the Papists.

By this his labour, and others of his Brethren the Ministers, not onely in *Dublyn*, but in divers other parts of the Kingdome, the *Papists* came to Church so diligently, that if they had occasion

to absient themselves, they would send their excuse to the *Church-Wardens*. But it so fell out, that notwithstanding these good beginnings of hope in reducing the whole Nation to be of one heart and one minde, suddainly the *Statute* was againe suspended, the power of the *Higb Commission* (there then onely set up in relation to the Papists) was withdrawne: At which, the Papists presently withdrew themselves again; the Ministers discouraged, all good mens hearts grieved, and Popery from that time returned to a higher Tide then before, and overflowed its former Banks in a generall *Deluge* over the whole Nation.

Upon this, the *Spirit* of this holy and Eminent Person (like Saint Pauls at *Athens*) was stirred within him, and preaching before the State at Christ Church *Dublyn*, upon a speciall Solemnity, did with as much prudence and fortitude as might become those younger yeares, give them his sense of that their Toleration of Idolatry; And made a full and bold application of that passage in the Vision of *Ezekiel* cap. 4. 6. where the Prophet by lying

on his side, was to beare the iniquity of Judah forty dayes, I have appointed thee a day for a year, even a day for a year (as the old Translation of that Bible he then used, reads it, which I have, printed 1601. and hath a note by him in the margent) This by consent of Interpreters, signifies the time of forty years to the destruction of *Jerusalem*, and that Nation for their Idolatry. He made then this direct application in relation to that connivence of Popery, viz. *From this year will I reckon the sin of Ireland, that those whom you now embrace shall be your ruine, and you shall beare this iniquity.*

Now of late years, having occasion further to consider of it, we found to be from thence, being *an. 1601.* forty years to the late *Rebellion* and destruction of *Ireland*, (*an. 1641.*) done by those Papists, and *Popish Priests* then connived at. He had reserved the notes of that Sermon, with the year and day he preached it; and, 'tis the more observable, it was one of the last he wrote throughout word for word, but afterwards (without writing any thing but the heads) put his meditations wholly

upon the strength of his memory, and Gods assistance of him : And whether preached in 1641. or in the beginning of 1642. the account is the same ; for though that Massacre began in *Octob.* 23. 1641. yet they were continuing their murders, and proceeding in their destroying us, till 1642. Now, what may be thought of this, I leave to the judgement of others ; onely give me leave to say, 'tis a very observable passage, and if it may be conceived to be a *Prophetick impulse* in those years, he was the liker this our *Samuel*, who in his youth was sent with the like message to *Eli*, relating the ruine of his native Country, *That the Lord would do such a thing in Israel, that whosoever heares it, both his eares should tingle.* And what a continued expectation he had of a judgement upon that his native Country, I can witnesse, from the year 1624. when I had the happinesse first to be known to him, and the nearer the time every year, the more confident, to my often wonder and admiration ; there being nothing visibly tending to the feare of it.

The abovesaid information of the Papists was the first occasion of drawing the whole substance of the Body of Divinity into that Catechism lately printed, but the issue hath been the instruction of the Protestants. 'Tis highly commended by Mr. *John Downname* who set it out, and so it is by a stranger, *Ludovicus Crocius*, in his book *de ratione studii Theologici*, desiring some *English-man* would translate it into *Latine*, *desideramus & sollicitè expectamus, &c.* But it was not by him intended for the Presse; It was begun in the publick, but finished some yeares after in his private family, constantly twice a week instructing them (Of which it might be then truly said, as of *Nympha's*, Col. 4. 15. *the Church which is in thy house*) unto which persons of quality and learning resorting, notes were taken, divers Copies were gotten, some imperfect, & mistaken, many passages are in it, which are not his, the *whole* is not *polished* like what else hath come forth of his; and indeed, he was displeased at the publishing of it, without his knowledge; but hearing of some good fruit, which
hath

hath been reaped by it, he hath permitted it.

Not long after this defeat at *Kinsale*, the Officers and *Commanders of the Army* gave at once 1800. l. to buy books for a Library to the Colledge of *Dublyn* (then souldiers were for the advancement of learning.) The ordering of the mony for that use, was committed to *Doctor Challoner*, and this Lord Primate, who came of purpose hither into *England* to buy them. He then met Sir *Thomas Bodley* here buying books for his Library at *Oxford*, between whom there was a commerce in helping each other with rarities. He often took notice, that the famous Library of his there, and that of *Dublyn*, began together. As he came, he visited Mr. *Christopher Goodman*, who had been Professor of Divinity in *Oxford*, in *Edward the sixth's* dayes, then lying on his death-bed at *Chester*, he would be often repeating some grave wise Speeches he heard from him.

After this, hee constantly came over into *England* once in three yeares. and thus he spent the Summer, one moneth

moneth at *Oxford*, another at *Cambridge*, searching the books, but especially the Manuscripts of each University, (among which, those of *Corpus-Christi* Colledge in *Cambridge*, he most esteemed) the third Moneth at *London*, intending chiefly *Sir Thomas Cottons* Library, and the conversing with learned men, with whom in those younger yeares he was in great esteem; And in after-years he was acquainted with the rarities in other nations, scarce a choice book in any eminent persons Library, *France, Italy, Germany, or Rome*, but he had his way to have it, or what he desired transcribed, better acquainted with the *Popes Vaticane*, then some that daily visit it. The *Puteani Fratres* in *Paris*, two learned men helped him with many transcripts out of *Thuanus* and others, between whom and him many letters passed. Now howsoever the reading over all the *Fathers* endwise, was a mighty labour, yet the paines he took out of the common road of learning, in searching of Records, and all the *Manuscripts* he could get throughout Christendom, with that severe study of *Chronology* and *Antiquity*,

tiquity, was equall with the former, if not exceeded. Many Volumes he read, onely aiming at the knowledge of the use of words in severall ages, as *Galen* and *Hippocrates*: most of the *Records of the Tower of London*, scarce a book, be it of the least esteem in that great Library of his own, but he remembred it; and to my great wonder had in *readinesse* in his head all he had read.

The first Church-preferment he had, (which was given him by *Arch-Bishop Lestus* a little before his death, a very wise man) was the *Chancellorship of Saint Patricks Dublyn*, unto which he took no other Benefice. In which, *Mr. Cambden* found him, anno 1607, while he was writing his *Britannia*, and saith this of him, in his observations concerning *Dublyn*, * *Most of which I acknowledg to owe to the diligence & labor of James Usher Chancellor of the Church of St. Patricks, who in various learning and judgement farre exceeds his yeeres.* In this Dignity, howsoever the Law might have excused him from preaching, but onely sometimes in his course before the State; yet he would not omit it to the place from whence he received the *Profits*,

* *Hac de Dub-
lini, quorum
plurima dili-
gentia & do-
ctrina Jacobi
Ulteri Cancel-
larii Eccles.
Sancti Patricii,
qui annos varia
doctrina & ju-
dicio longe su-
peret, me debe-
re agnosco.*
p. 752.

profits, & though he did endow it with
Vicaridge, yet he went thither in per-
son, viz, to *Finglas*, a mile from *Dublyn*,
and preached there every Lords day,
unless upon extraordinary occasions he
were detained; and to have been a con-
stant Preacher, he took in his elderly years
more comfort by the remembrance of,
then in all his other labours & writings.
His experiments in prayer were ma-
ny, and very observable in the returne
of his desires *in kind*, and that imme-
diately, when he had been in some di-
resses; and the providence of God
taking care of him in his younger
years, as he did often recount, so more
specially the last time I saw him, in
confirmation of his dependance upon
him in these his *Elder*, whatever extre-
mities he might be brought unto.

When he was twenty seven yeares
old, anno 1607. he commenced *Batche-
lor of Divinity*, and immediately af-
ter was chosen *Professor* of Divinity in
that University of *Dublyn*. He read
twice a week at first, afterwards con-
stantly once a week, without inter-
mission throughout the yeare, going
through a great part of *Bellarmines Con-
troversies*,

reversies. About 13 or 14 years he was Professor there, and a great ornament to it. I have seen many yeares agoe three *Volumes* of those his Lectures wrote with his own hand, and had the favour to read them: an honour it would be for that *University* where they were read, to have them published.

When he performed his *Acts Prægradi*, *Latine Sermon*, *Lectures*, *Position* in answering the *Divinity Act*, and the rest, he committed nothing to his pen but only the heads of the severall subjects, and as with his *English Sermons*, put all upon the strength of his memory, and his present expressions. His readinesse in *that Language*, equalizing any person that I have heard of in these latter ages, which, (after seventeen yeers discontinuing that practice as professor, appeared fully) in a public *Commencement*, moderating the *Divinity Act*, and creating the *Doctors*, since he was *Primate at S. Patrick's Dublin*, to all mens admiration when I remember one Passage in his Speech was, that the Hoods, and other distinctive ornaments used by severa
gradu

graduates in our *Universities*, were by their description the same which were in use in *Basils* and *Nazianzens* time, so not *Popish*, as some have apprehended.

Anno 1609. there was a great dispute about the *Herenagh*, *Terman*, or *Corban* Lands, which anciently the *Chor-episcopi* received, the rents of which concerned the Bishops of *England* as *Ireland*. He wrote a learned Treatise of it, so approved, that it was sent to Arch-Bishop *Bancroft*, and by him presented to King *James*; and the rather accepted, it being done by one who then had no thoughts of reaping any fruit by it, as himself said then in his Preface to it, *Mihi istic nec scribitur nec metitur*, the substance of it was afterwards translated by Sir *Henry Spelman* into *Latine*, and published in his *Glossarium*, as himselfe acknowledged, giving him there this Character, *Literarum insignis Pharus*.

Not long after this, the *Provost-ship* of the Colledge of *Dublyn* falling voyd, he was unanimously elected by the Fellowes, being then about *thirty* years of age, but in regard he foresaw upon the settlement of Lands belonging

ing to it, and the establishing of other matters, there would be such distractions that his studies must have been disturbed, he refused it; and so another was sent over out of *England* to him. And it having then an invitation of a *good Annual allowance*, ye see by this as some former passages, how little these things of this world seemed in his eyes at those years.

Anno 1612. he proceeded *Doctor of Divinity*, created by *Primate Hampton* his Predecessor; one of his *Lecture pro gradu*, was of the 70 weeks to the slaying of the *Messiah*, *Daniel 9. 24*. The other out of *Revel. 20. 4.* concerning the sense of that, *viz.* the Saint reigning with Christ a thousand yeeres. A *Traçtate* in this age very seasonable but 'tis lost.

Anno 1613. he published that book *De Ecclesiarũ Christianarũ successione & statu*, magnified by *Casaubon* and *Sculetus*, in their *Greek & Latin* verses before it; it was solemnly presented by *Arch Bishop Abbot* to *K. James*, as the eminent first-fruits of that Colledge of *Dublin*; It is imperfect, for about 300 years, from *Gregory 11.* to *Leo 10. i. e.*

from

from 1371. to 1513. and from thence to this last Century, which he intended (after the finishing of this book he was now about) to have added.

Anno 1615. there was a *Parliament* in *Dublyn*, and so a *Convocation* of the Clergy: then those learned Articles of *Ireland* were composed and published; he being a Member of the Synod was appointed to draw them up; highly approved by the most Orthodox Divines. I know no cause of some mens speaking against them, unlesse for that they do determine according to Saint *Augustines* doctrine against the *Pelagians*, *The man of sin*, 1 *Thes.* 2. to be the Bishop of *Rome*, and the *Morality of the Sabbath*; of both which, this most learned Primate was very confident, and wished some learned men of late had spared their pens to the contrary; in the defence of the last of which I have seen a most excellent learned Letter, writtent to Doctor *Twiss*, who had desired his judgement of it: Now whereas some have doubted whether they were fully established as the Articles of *Ireland*; I can testifie that I have heard him say, that in the forenamed year

1615. he saw them signed by *Arch-Bishop Jones* then *Lord Chancellor of Ireland*, and *Speaker of the House of the Bishops in Convocation*, signed by the *Prolocutor of the House of the Clergie* in their names; And also signed by the then *Lord Deputy Chichester*, by order from *King James* in his name. And whereas some have rashly affirmed they were repealed by *Act of Parliament, anno 1634.* or recalled by any *Decree of the Synod* then, needs no further confutation then the sight of either; yet in regard there hath been some such presumptuous assertions lately published to the scandal of them, there is at the Presse a vindication by the appointment of this most Reverend person, and a relation of the truth of all passages, and so there needs no more here.

And now he wanted not enemies in scandalizing him to *King James*, under the Title of a *Puritane* (so odious with him in those dayes) of purpose to prevent any further promotion of him, but it so fell out, that was the occasion of his advancement; for *King James* being in some feare of him upon that

that score by the eminency of his learning, fell into some more full discourse with him, and received such abundant satisfaction of the soundnesse of his judgement and piety, that notwithstanding the opposition of great ones, without his seeking, made him *Bishop of Meath in Ireland*, just then falling void while he was in *England*, and, as I have heard, did often boast, that *he was a Bishop of his own making*: But the mis-interpretations which some of his enemies had raised and spread of him, moved him voluntarily at the request of his friends to declare his judgement, as to the doctrine and discipline of the Church of *England*, which was to all good mens satisfactions.

While he was Bishop Elect, he was chosen to preach before the House of Commons, (*Feb. 18. 1620.*) in *St. Marg. Westminster*, the Sermon by the Order of the House was printed, and 'tis a most learned one; I have heard him say, (as I take it) it was the first time the House of Commons received the *Communion* by themselves, distinct from the House of the Lords.

Upon his returne into *Ireland*, he was consecrated Bishop of *Meath* at *Drogheda* by *Primate Hampton*, with the assistance of two Suffragan Bishops according to the custom, and the then book of Consecration; there was then given him an *Anagram* of his name, as then he was to write himselfe, which he made good ever after. *viz. James Meath, I am the same*; he did not now slack in his constancy of preaching, but as *Possidonius* of *St. Augustine*, was still the same; and bound himselfe the rather to it, by the Motto of his Episcopal Seal. *Væ mihi si non Evangeliza- vero*, which he continued in the Seale of his Primacy also.

Atque Episcopatu suscepto multo instantius ac ferventius majore autoritate, non in una tantum regione sed ubicunque rogatus, verbum salutis æternæ, alacriter, & suaviter, pullulante atque crescente Domini Ecclesia, predicabat: Possidon. in vita August.

He had many *Papists* in his Diocese, whom he endeavoured by private discourses to reclaim, at length they were contented to hear him preach so it were not in a Church, he condescended to their exception, and preached in the *Session-House*; The Sermon wrought so much upon some of them, that the Priests prohibited them the hearing him in any place ever after.

An. 1622. there was a censure of some Papists in the *Star-Chamber*, for refusing to take the Oath of Supremacy, he was called thither to enforme them of it before sentence, which occasioned that learned speech of his to that purpose, Printed with his *English Works*.

While he was Bishop of *Meath*, he answered that *Challenge of the Jesuit Malone*; his coming over for the Printing of it, occasioned another learned Tractate of the *Universality of the Church of Christ*, and the Unity of the Catholick Faith, in a Sermon preached before King *James* upon *Ephes. 4. 13. Till we all come in the unity of the Faith, &c.*

While he was in *England*, Primate *Hampton* dying, he was made (*ann.* 1624.) Primate of *Ireland*, the hundred Bishop of that See, from the first, supposed to be *Patricius*, who lived in Saint *Augustines* time, 400. yeares after Christ, whom we read much of in divers Ancient Writers; And this Reverend Primate in his Book called the *Religion of the Ancient Irish* hath made it appeare, at least to be very probable,

that the Doctrine St. *Patrick* planted, and preached among them at first, was in substance the same which is now taught and professed by us.

When he was thus promoted to the highest step his Profession was capable of, in his native Country, he was the more humble, and laborious in preaching: And it so fell out, that for some weekes together, preaching too often beyond his strength, to the overmuch wasting of his spirits, at the request of some *Ministers in Essex* to have him preach upon the week dayes (because they could not come to heare him on the Sundayes) he fell into a *Quartane Ague*, which held him three quarters of a year.

After his recovery, the Lord *Mor-
dant* (afterwards Earle of *Peterborough*) being a Papist, and desirous to draw his Lady to the same Religion, he was willing there should be a meeting of two prime men of each, to dispute what might be in controversie between them. *The Lady* made choice of this *Lord Primate*, and prevailed with him, though newly recovered, and scarce able to take that journey,

The

The Jesuit chosen by the *Earle*, went under the name of *Beaumont*, but his right name was *Rookwood*, (brother to *Ambrose Rookwood*, one of the conspirators of the Gun-powder-Treason, and executed) The place of meeting was at *Drayton* in *Northamptonshire* where there was a great *Library*, that no Books of the Ancient Fathers were wanting for their view, as there might be occasion. The Points proposed were concerning *Transubstantiation*, *Invocation of Saints*, *Images*, *Visibility of the Church*. Three dayes were spent in disputations, three houres in the forenoone, and two houres in the afternoone; but the conclusion was this. After the third day of meeting, his Lord-Primate hitherto being opponent, and now the Jesuit, according to his desire, taking that part upon him, (and my Lord to be respondent) that morning about the time he was expected, excused his coming to the *Earle*, saying, *That all the arguments he had framed within his own head, and thought he had them as perfect as his Patronister, he had forgotten, and could not recover them again: That he believed*

it was the just judgement of God upon him, thus to desert him in the defence of his Cause, for the undertaking of himself to dispute with a man of that eminence and learning, without the licence of his Superiour. Whereupon the Eaile upon some further discourse with the Lord Primate was converted, and became a Protestant, and so continued to his last. This I had from an eye and eare witnesse, which is confirmed by a Secular Priest Challoner, who writing a Book against this Beaumont, bid him there beware of coming any more to Drayton, least he met another Usher there, by the foile then given him, to the dishonour of his Professions and himself.

Upon this, the Countesse of Peterborough owed him a great respect, and upon his losses in Ireland, and other distresses here, she took him to her own house, with whom he lived about nine or ten yeares, and died there. For which, wheresoever this precious Box of Oyntment is opened, in calling to minde the memory of this holy man let it be spoken of in memoriall of her.

An. 1626. in August he returned into Ireland, where he was received with

with all the expressions of joy that could be given; where I had the happiness to waite on him from hence thither, and now I am come within the compasse of my owne knowledge. From him, with the assistance of other Ministers, the same yeare I received *my Ordination*, in *St. Peters Church* in *Drogheda*, himselfe preaching in the forenoone out of *1 Theß. 5. 12.* *We beseech you brethren, to know them that labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work sake; and be at peace among your selves.* From whence, as many things were pressed to the Office of the Ministry, fit for those times, so some Subjects were as fit for these: And in the afternoone his injunction was to me as the first time, by way of Office.

The discourses which daily fell from him at his Table in the clearing of difficulties in the Scripture, and other Subjects (especially when learned men came to visit him) was of great advantage to such as were capable of them; It put me often in minde of that Speech of the Queene of *Sheba*

Sheba to Solomon. Happy are these servants that continually stand about and heare thy wisdom. And such his humility, as he would in practice Subjects apply himsele to the information and satisfaction of the poorest and weakest person that should desire it; nay, sometimes rather incline towards such, then to others more learned, which Strangers have wondered at, as the Disciples marvelled at Saviours talking with the poore man at Samaria, and answering their Questions, rather then heeding them.

John 4. 27.

The Orders observed in his Family as to prayer, was four times a day; *In the Morning* at six, at the *Evening* at eight and before dinner and supper in the Chappel, at each of which he was always present.

On Friday in the afternoone constantly an hour in the Chappel was spent in going through the Principles of Religion, in the Catechisme, for the instruction of the Family. And every Sunday in the Evening, we had a repetition of his Sermon in the Chappel which he had preached in the Church

in

the forenoone; two of us had this charge upon us in his house.

In the Winter evenings he constantly spent two houres in comparing old *MS.* of the Bible, *Greek* and *Latine*, where about five or six of us assisted him, and the *varie lectiones* of which were taken by himselfe with his own hand.

In *Michaeltmas Terme ann. 1626.* there were some Propositions made, and offered to be assented unto by the Papists, for a more full Toleration of their Religion: *viz.* the maintaining of 500. Horse and 5000. Foot, wherein the Protestants must have borne some share also; for the consideration of which, a great Assembly of the whole Nation, Papists and Protestants, was called in the *Lord Deputy Falklands time.* The meeting was in the Hall of the Castle of *Dublyn.* The Bishops by this Lord Primat's invitation met at his house, and he and they unanimously subscribed a *Protestation* against the Toleration of Popery; the Original of which I have; a Copy with their several names subscribed (which have not been yet Printed) is as followeth.

The

The Judgement of the Arch
Bishops , and Bishops of
Ireland, concerning Tolerat
tion of Religion.

THe Religion of the Papists is su
perstitious and Idolatrous; their
Faith and Doctrinē, erroneou
and heretical, their Church in
respect of both, Apostaticall. To give
them therefore a Toleration, or to consen
that they may freely exercise their Religi
on, and professe their Faith and Doctrinē
is a grievous sinne, and that in two re
spectes.

For 1. It is to make our selves accessar
ry not onely to their Superstitions, Idola
tries, Heresies, and in a word, to all the abo
minations of Popery; but also (which is
consequent of the former) to the perdition o
the seduced people, which perish in the De
luge of the Catholick Apostasie.

2. To grant them Toleration, in re
spect of any Money to be given, or contri
bution to be made by them, is to set Reli
gio

to sale, and with it, the Soules of the
 people whom Christ our Saviour hath Re-
 med with his most precious blood. And
 it is a great sinne, so also a matter of
 most dangerous consequence. The consi-
 deration whereof, we commend to the Wise
 and Judicious. Beseeching the Zealous
 of Truth, to make them who are in
 authority, zealous of Gods Glory, and of
 the advancement of true Religion; Zea-
 lous, Resolute, and Courageous against
 Popery, Superstition, and Idolatry,
 men.

a. Armachanus.

al. Caschellen.

nth. Medensis.

ho. Hernes. & Laghlin.

o. Dunensis, &c.

eorg Derens.

ichard, Corke, Cloyne, Rosses.

ndr. Alachadens.

no. Kilmore & Ardagh.

heo. Dromore.

ichael Waterford & Lyfmore.

an. Lymerick.

Conferred and
 agreed upon
 Novem. 26.
 1626.

All these Bishops are dead, and this
 and Primate surviving them all, is
 now

now dead also ; but by this they speak.

This judgement of the Bishops, Doctor *George Downham*, Bishop of *Derby* at the next meeting of the Assembly *April 23. 1627.* published at *Christ Church* before the Lord Deputy and Council in the midst of his Sermon.

The Preamble he made to it (which had from his own notes) was thus. *viz.*

“ Are not many among us for gain
 “ and outward respects, willing & ready
 “ dy to consent to a toleration of false
 “ religion, and thereby making themselves
 “ selves guilty of a great offence,
 “ putting to sale not onely their own
 “ soules, but also the soules of others
 “ But what is to be thought of Toleration
 “ tion of Religion, I will not deliver
 “ my own private opinion, but the
 “ judgement of the *Arch Bishops* and
 “ *Bishops* of this Kingdome, which
 “ think good to publish unto you, that
 “ whatsoever shall happen, the World
 “ may know, that we were farre from
 “ consenting to those favours which
 “ the Papists expect.

After he had published it, (and the people had given their Votes also with a general

generall acclamation crying, *Amen*)
added, as followeth.

But some may object, in so saying
to hinder the Kings service.

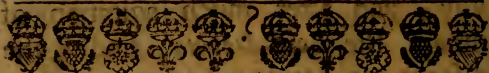
“I answer, God forbid that what
is spoken for the maintenance of Re-
ligion, and the service of God, should
be thought to be a hinderance of the
Kings service; but we are so far from
that, as with all our hearts we desire
not onely that the sole Army of five
thousand five hundred may be main-
tained, but also a far greater Army,
besides that of trained souldiers, be
settled for the defence of the Coun-
try: onely this we desire, that his
gracious Majesty will be pleased to
reserve to himselfe the most of those
peculiar Graces which of late have
been offered, the greatest whereof
might much better be spared, then
granted for the dishonour of God,
and the King; to the prejudice and
impeachment of true Religion, and
countenance of the contrary; And
what is wanting may be supplied
by the Country, and I shall exhort
all good subjects, and sound Chri-
stians, to shew their forwardnesse in
this

“ this behalfe, &c. The Text the Bishop took then was *Luke 1. 23, 24, 25* when he spake much against mens subordinating religion, and the keeping of a good conscience for outward and worldly respects, and to set their souls to sale for the gaine of earthy matters &c. This Lord Primate the next Lords day preached before the same Auditory; the Text was, *1 John 5. 15 Love not the world, nor the things that are in the world*; when he made the like Application with the Bishop, rebuking such, who for worldly ends like *Judas*, sell Christ for 30. pieces of silver, or as *Baalam* following the wages of unrighteousnesse, &c. foretelling, as he has often done, of judgements for these our inclinations to such permissions & tolerations; that wherein men might thinke to be gainers, at the end they would be losers; that Speech of *Jeremiah* to *Baruch* of Gods being about to pluck up what he had planted, and to break down what he had built; and his bidding him not to seek great things for himselfe, he applyed to these present times. The judgement of the Bishops prevailed so much with the Protestants, th

the proposals were drove on very heavily; and after much agitation of things, the *Lord Deputy*, finding the discontents between both parties encreasing, desired this *Lord Primate*, as the fittest person both in regard of his esteem in the Assembly, and being one of the Council, and so concerned in promoting the Kings businessse, to summe up the state of things, and to move them to an *absolute Grant* of some Competency to the complying with the Kings necessities, without any such conditions; with which, upon their answer, he would cease moving any further; which (upon very little warning) he did with much prudence, according to that double capacity of a *Privy Councillour*, and a *Bishop*. The Copy of which Speech I had then, and is as followeth:

F

The



*The effect of a Speech delivered by
the L. P R I M A T E before the
Lord Deputy and the great
Assembly, at his Majesties Castle
in Dublyn, April the last. 1627.*

MY LORD, The Resolution
of these Gentlemen in deny-
ing to contribute unto the
supplying of the Army, sent hither for
their defence, doth put me in minde of
the Philosophers Observation, *That*
such as have respect to a few things
are easily misled; the present pressure
which they sustain by the imposition
of the souldiers, and the desire they
have to be eased of that burden, doth
so wholly possesse their mindes, tha
they have onely an eye to the freeing
of themselves from that incumbrance
without looking at all to the desolati
ons, that are like to come upon them
by a long and a heavy warre, whic

the having of an Army in readinesse,
 might be a means to have prevented
 The lamentable effects of our last wars
 in this Kingdom doth yet freshly tick
 in our memories: neither can we so
 soon forget the depopulation of our
 Land, when besides the combustions
 of warre, the extremity of famine
 grew so great, that the very *women* in
 some places by the way-side, have
 surpris'd the men that rod by, to feed
 themselves with the *flesh of the Horse*
of the Rider: and that now again here
 is a storm towards, wheresoever it will
 light, every wise man will easily fore-
 see, which if we be not carefull to
 meet with in time, our State may prove
 irrecoverable, when it will be too
 late to think of, *Had I wist*.

The dangers that now threaten us,
 are partly from abroad, and partly
 from home; *abroad*, we are now at
 odds with two of the most potent
Princes in Christendome, and to both
 which, in former times, the disconten-
 ted persons in this Country have had
 recourse, heretofore proffering the
 Kingdome it selfe unto them, if
 they would undertake the conquest.

of it: for it is not unknown unto them that look into the search of those things, that in the dayes of King *Henry* the eight, the Earle of *Desmond* made such an offer of this Kingdome to the *French* King, (the Instrument whereof yet remaines upon Record in the Court at *Paris*) and the Bishop of *Rome* afterwards transferred the Title of all our Kingdomes unto *Charles* the fifth, which by new Grants was confirmed unto his Son *Philip*, in the time of Queen *Elizabeth*, with a Resolution to settle this Crown upon the *Spanish Infanta*: which Donations of the *Popes*, howsoever in themselves they are of no value, yet will they serve for a faire colour to a potent Pretender, who is able to supply by the power of the sword, whatsoever therein may be thought defective. Hereunto may we adde, that of late in *Spain*, at the very same time when the Treaty of the Match was in hand, there was a book published with great approbation there, by one of this Country birth, *Philip O Sullewan*, wherein the *Spaniard* is taught; that the ready way to establish his Monarchy, (for that is the

only

onely thing he mainly aimeth at, and is plainly there confessed) is, first to set upon *Ireland*, which being quickly obtained, the Conquest of *Scotland* first, of *England* next, then of the *Low Countries*, is foretold with great facility will follow after :

Neither have we more cause in this regard to be afraid of a *forrein* Invasion, then to be jealous of a domestick Rebellion. Where, least I be mistaken, is your *Lordships* have been lately, I must of necessity put a difference betwixt the Inhabitants of this Nation; Some of them are descended of the Race of the ancient *English*, or otherwise hold their estates from the Crown, and have possessions of their own to stick unto, who easily may be trusted against a *forrein Invader*, although they differ from the State in matter of Religion : for proof of which fidelity in this kind, I need go no farther then the late wars in the time of the Earl of *Tyrone*, wherein they were assaulted with as powerfull temptations to move them from their Loyalty, as possibly hereafter can be presented unto them; or, at that time not onely the King of

Spain did confederate himself with the Rebels, and landed his forces here for their assistance, but the Bishop of *Rome* also, with his *Breves*, and *Bulls*, solicited our Nobility and Gentry to revolt from their obedience to the Queen, declaring that the *English* did fight against the *Catholick* Religion, and ought to be oppugned as much as the *Turks*, imparting the same favours to such as should set upon them, that he doth unto such as fight against the *Turks*; and finally, promising unto them that the *God of peace would tread downe their enemies under their feet speedily*. And yet for all the *Popes* promises, and threatnings, which were also seconded by a Declaration of the Divines of *Salamanca* and *Valledolid*, not onely the Lords and Gentlemen did constantly continue their Allegiance unto the Queen, but also were encouraged so to do by the Priests of the Pale that were of the Popish Profession who were therefore vehemently taxed by the Traytor *O Sullivan*, for exhorting them to follow the Queene side: which he is pleased to term *Insanam & venenosam doctrinam; & tartarum*

O Sullivan
Hist. Cathol.
Hib. fol. 20.
& 263.

um dogma, a mad and venemous doctrine, and a hellish opinion. But besides these, there are a great number of *Irish*, who either beare a secret grudge against the *English* planted among them, or having nothing at all to lose, upon the first occasion, are apt to joyne with any Forraigne Invader; for we have not used that policie in our Plantations, that wise States have used in former times. They, when they settled new Colonies in any place, did commonly translate the Ancient Inhabitants to other dwellings, We have brought new Planters into the Land, and have left the old Inhabitants to shift for themselves; who being strong in body, and daily increasing in number, and seeing themselves deprived of their meanes and maintenance; which they and their *Ancestors* have formerly injoyed, will undoubtedly be ready when any occasion is offered, to disturb our quiet; whether then we cast our eyes abroad, or look at home, we see our danger is very great.

Neither may you, *my Lords, and Gentlemen* that differ from us

in point of Religion, imagine that the Community of profession will exempt you more then us from the danger of a Common enemy. Whatsoever you may expect from a Forreiner, you may conjecture by the answer which the Duke of *Medina Sisonia* gave in this case in 88. That his Sword knew no difference between a Catholick and a Heretick, but that he came to make way for his Master and what kindnesse you may look for from the Countrey-men that joyn with them, you may judge, as well by the carriage which they ordinarily use towards you and yours, both in the Court and in the Colledges abroad, as by the advice not long since presented by them unto the Councill of *Spain*, wherein they would not have so much as the *Irish* Priests and Jesuits that are descended of *English* blood to be trusted, but would have you, and all yours to be accounted Enemies to the designs of *Spaine*. In the Declaration published about the beginning of the Insurrection of *James Fitz Moris* in the *South*, the Rebels professed, was no part of their meaning to sub-

vert *honorabile Anglorum solium*; their quarrell was onely against the person of Queen *Elizabeth* and her Government: But now the case is otherwise, the translating of the Throne of the *English* to the power of a Forrainer, is the thing that mainly is intended, and the re-establishing of the *Irish* in their Ancient Possessions, which by the valour of our Ancestours were gained from them.

This you may assure your selfe; *Manet altâ mente repostum*, and makes you more to be hated of them then any other of the *English* Nation whatsoever. The danger therefore being thus common to us all, it stands us upon to joyne our best helps for the avoyding of it; onely the manner how this may be effected is in Question. It was wont to be said *Iniquum petas, ut æquum feras*, and such perhaps might be the intent of the Project the other day propounded unto you; but now I observe the distaste you have conceived against that hath so farre possessed you, that hardly can you be drawne to listen to any equall motion. The exceptions taken against the Project, are partly

parly *general*, made by all, partly *speciall*, that toucheth onely some particulars: of the former there are two; the *quantity* of the summe demanded, and the *indefinitenesse* of the time, which is unlimited. For the proportion required for the maintenance of 5000. Foot and 500. Horse, you alledge to be so great, and your meanes so small, that in undertaking that which you are no wayes able to performe, you should but delude his Majesty, and disappoint the Army of their expected pay. And although the sum required were far lesse, and for a time able to be borne by you; yet are you fearefull that the payment being continued for some number of yeares, may afterwards be continued as a constant Revenue to his *Majesties Exchequer*, with which perpetuall burden you are unwilling to charge your posterity.

The exceptions of the *second kinde* are taken against the grants annexed unto the former demands, the granting whereof seemed rather to hinder then further the Service, as not so agreeing with the rules of equity. For *first*, some have the

the full benefits of the grants, and have their charge little augmented, as the Countries which pay composition-ents, which by those Grants, during the time of the new payments are suspended. *Secondly*, others that have the Charge of the payment imposed upon them to the full, are not partakers at all of the benefit of the Grants, as the *Brittish* planted in the sixe escheated Counties of *Ulster*. *Thirdly*, such as are most forward to further his Majesties Service, and to contribute with the most, are troubled in conscience for yeilding thereto upon the termes proposed, especially for that condition, whereby the execution of the Statute against Recusants is offered to be forborne.

Wherein if some of my *Brethren the Bishops* have been thought to have shewed themselves more forward then wise, in preaching publickly against this kinde of Toleration; I hope the great Charge laid upon them by yourselves in the Parliament, wherein that Statute was enacted, will plead their excuse. For there, the Lords Temporal,

Stat. Hyb. 20.
Eliz.

rall, and all the Commons, do in God Name earnestly require and charge all *Arch-Bishops* and *Bishops*, and other Ordinaries, that they shall endeavour themselves to the utmost of their knowledge, that the due and true execution of this Statute may be had throughout their *Diocesses*; and charged, as they will answer it before God, for such evils and plagues as *Almighty God* might justly punish his people, for neglecting these good and wholesome Laws. So that if in this case they had holden their tongues, they might have been censured little better then Atheists, and made themselves accessory to the drawing down Gods of heavy vengeance upon the people.

But if for these and such like Causes, the former Project will not be admitted, we must not therefore thinke our selves discharged from taking farther care to provide for our safeties. Other consultations must be had, and other courses thought upon which need not be liable to the like exceptions. Where the burden is borne in common, and the aide required to be given

Given to the Prince by his Subjects
that are of *different judgements* in
Religion; it stands not with the
ground of common reason, that such
condition should be annexed unto
the gift, as must of necessity deterre
the one Party from giving at all, upon
such termes as are repugnant to their
consciences. As therefore on the
one side, if we desire that the *Recu-*
sants should joyne with us in granting
of a common aide; we should not put
in the condition of *executing* the Sta-
tute, which we are sure they would
not yeild unto; So on the other side,
if they will have us to joyne with
them in the like Contribution, they
should not require the Condition of
suspending the Statute to be added,
which we in conscience cannot yeild
unto. The way will be then freely
to grant unto his Majesty, what we
give, without all manner of condi-
tion that may seeme unequall unto
any side, and to referre unto his
own sacred breast, how farre he
will be pleased to extend or a-
bridge his favours; of whose *Lenity*,
in

ⁱn forbearing the executing of the Statute, our Recusants have found such experience, that they cannot expect a greater liberty, by giving any thing that is demanded, then now already they do freely enjoy.

*Patent. An. 11.
Hen. 3. in Tur.
Lond.*

As for the fear that this voluntary contribution may in time be made a matter of necessity, & imposed as a perpetual charge upon posterity, it may easily be holpen with such a clause as we find added in the grant of an aid made by the Popes Council, *Anno 11. Hen. 3.* out of the Ecclesiastical profits of this Land, *quod non debet trahi in consuetudinem*, of which kinds of grants, many other examples of later memory might be produced: and as for the proportion of the summe, which you thought to be so great in the former Proposition, it is my *Lords* desire, that you should signifie unto him, what you think you are well able to beare, and what your selves will be content voluntarily to proffer. To alledge as you have done, that you are not able to bear so great a charge as was demanded, may stand with some reason; But to

plead an inability to give any thing
all, is neither agreeable to reason or
erty.

You say, you are ready to serve the
ing as your Ancestors did hereto-
re with your bodies, and lives, as if
e supply of the Kings wants with
onies, were a thing unknowne
our forefathers. But if you will
arch the *Pipe-rolles*, you shall finde
e names of those who contributed
King *Henry* the third, for a matter
at did lesse concerne the subjects of
his Kingdome, then the help that is
ow demanded, namely for the mar-
ing of his Sister to the *Emperour*.

In the Records of the same King kept
in *England*, we finde his Letters Patents
directed hither into *Ireland*, for levy-
g of mony to help to pay his debts,
unto *Lewis* the Sonne of the King of
France. In the rolles of *Gasconie*, we
finde the like Letter directed by K. *Ed-*
ward the second unto the Gentlemen
and Merchants of *Ireland*, of whose
names there is a List there set down
to give him aid in his expedition into
Normaine, and for defence of his Land
(which

Pat. An. 3.
Hen. 3. mem-
bran.

Pat. Gascony
an. 18. Ed. 2.
membr. 25.
in dorf.

Pat. An. 44.

Edw. 3. in Ar-
chiv Turr.
London.

(which is now the thing in quest-
on): We finde an Ordinance likewise
made in the time of *Edward* the third
for the personall taking of them that
lived in *England*, and held Lands and
Tenements in *Ireland*.

Nay, in this case you must
give me leave as a Divine to tell
you plainly, that to supply the
King with meanes; for the necessary
defence of your Country, is not
a thing left to your owne discretion;
on, either to do, or not to do,
but a matter of duty, which in con-
science you stand bound to perform.
The Apostle *Rom. 13.* having affirmed
ed, that we must be subject to the
higher powers, not onely for wrath
but for conscience sake; addes this
as a reason to confirme it; for, for
this cause you pay tribute also; and
if the denying of such payment
could not stand with conscionable
subjection: Thereupon hee inferreth
this conclusion, *Render therefore
all their due; tribute to whom tribute
custom to whom custom is due.* Agree-
able to that known lesson which I

hath

had learned of our Saviour, *Render un-
to Caesar the things which are Caesars, and
unto God the things which are Gods.* *Matth. 22. 37.*

Where you may observe, that as to
with-hold from God the things which
are Gods, man is said to be *a robber of* *Mal. 3. 8.*
God, whereof he himselfe thus com-
plaineth in case of subtracting of *Tithes*
and *Oblations*: So to deny a supply to
Caesar of such meanes as are necessary
for the support of his Kingdome, can
be accounted no lesse then a robbing of
him of that which is his due, which I
wish you seriously to ponder, and to
think better of, yeelding something to
this present necessity, that we may not
returne from you an undutiful answer,
which may justly be displeasing to
his Majesty.

G

A Copy

A Copy of which Speech desired of him, by the Lord *Deputy*, was immediately transmitted into *England*. But not prevailing with the Assembly, to yeild any thing to the supplying of the Kings wants, it was dissolved.

This Lord Deputy *Falkland* not long after being himselfe called back into *England*, at his taking boat at water-side, reserved this Lord *Primate* for the last person to take leave of, and fell upon his knees on the sands, and begged his blessing, which reverend respect to him, gained a greater Reputation to himself both in *Ireland*, and *England*; and indeed, a great esteeme was ever had of him in his younger years, by the several Lord Deputies.

And now a *Preferment*, too early for those years, for his sake conferred upon me, was no temptation to me, in that it took me too soon from him: but not many years after, it pleased God I was called to him again, in being the *Minister* of *Drogheda*, the place of my Ordination, and where himself resided, and so had that happinesse renewed, till the year before the Rebellion, when he came for *England*.

The many Letters that came to him from forreign parts, as home, upon severall occasions, some for resolution of *difficulties* in Divinity, others in *cases of conscience*, and practicall subjects, was a great labour to answer: the Copies of many of which, I have seen under his hand.

Twelve of the most eminent *Divines* in *London*, (who were wont when he was here, to apply themselves to him as a Father, such as *Doctar Sibbs*, and *Dr. Preston*, &c. between whom and him there was a most entire affection) wrote then unto him for his direction of them in a body of *Practical Divinity*, which he returned them accordingly.

He was much endeavoring in *Ireland* the augmentation of the meanes of the Ministry, for which end he had obtained a Patent for *Impropriations* to be passed in his name for their use, as they did fall, but it was too much neglected by themselves.

And here let me give you some of his exemplary Injunctions. *Every* Lords day hee preached in the *forenoone*, never failing but upon sicknesse; in which he spent himself

much. In the *afternoone*, this was his order to me, that (besides the *catechizing* of the youth before publick prayers) I should after the first and second Lesson, spend about halfe an hour in a brieft and plaine opening *the Principles of Religion* in the publick Catechisme: and after that I was to preach also, *First*, hee directed me to goe through the *Creed* at *once*, giving but the summe of each Article; then next time at *thrice*; and afterwards, each time an Article as they might be *more able* to bear it; and so proportionably the *ten Commandements*, *Lords Prayer*, and the *Doctrine of the Sacraments* The good fruit of which was apparent in the vulgar people upon their approach unto the *Communion*, when, as by the then order the *names* of the receivers *were to be given in*, so some account was constantly taken of their finesse for it. An exemplary injunction for this age, having been too much neglected. *Calvin* was more careful then so, ever concluding his Prayer before or after Sermon, with repeating of the *Creed and Lords Prayer*, conceiving it to bee of good use to have these often
found-

founding in the eares of the people, as *Beza* tells us in writing his life before his *Commentary* upon *Job*. His order throughout his *Diocesse* to the Ministers was, to go through the *Body of Divinity* once a yeer, which he had drawn out accordingly into fifty heads. When a *publick fast* was enjoyned, he kept it very strictly, preached alwayes first himself, at least continuing two houres, and more then ordinarily extending himself in prayer, which, in imitation of him, was accordingly (with the *publick service*) observed by such of us as succeeded in the duties of of the day.

His expences were much in *Books*, while he enjoyed the means of his *Arch-Bishoprick*: a certaine summe every yeer he laid aside for that end, but especially in the getting of Manuscripts and Rarities, as well from remote parts of the world, as near at hand. He was the first that procured the *Samaritan Bible*, (which is onely the *Pentateuch*) to the view of these Western parts (as * *Mr. Selden* acknowledgeth) It was sent him from *Syria* by the way of *Aleppo*, anno 1625. He had four sent him by a

* *Marm. Arundel. edit. causa.*

Factor he employed for the search of things of that nature, and were thought to be all that could be had there: He gave one to the Library of *Oxford*, a second to *Leyden*, (for which *Ludovicus de Dieu* gives him publick thanks in a Book dedicated to him) a third to *Sir Robert Cottons Library*; and the fourth (having as I take it, compared it with the other) he kept himself. The *Old Testament in Syriack*, a rarity also in these parts, was sent to him from thence not long after.

It would seem incredible to relate unto you how many yeares agoe, he did confidently foretell the *changes* that have come to passe in these *Dominions*, both in *Ireland*, and here in *Church and State*; And of the *Poverty* he expected to be brought unto *himselfe*, which he said often, in the midst of his *Plenty*.

Some have much observed that *Text* he took at *Saint Maries in Cambridge*, anno 1625. on the late Kings day, and the first annuall solemnity of it; *1 Sam. 12. 25. But if ye still do wickedly, you shall be consumed, both you and your King.* Others, the last *Text* he

he preached at Court immediately before his returne into Ireland. 1 Cor. 14. 33. *God is not the author of confusion, but of peace, as in all the Churches of the Saints*: his application to the confusions and divisions, he was confident were at the doors, was then observed.

There is a passage in his Book called *Ecclesiarum Britannicarum Antiquitates*, pag. 556. where, after he hath at large related the manner of the utter destruction of this Church and State, done by the Saxons (about 550. years after Christ) as he found it in *Gildas*,

he gives a double cause of that his *Prolixity*: * *Partly that the Divine Justice might the rather from thence appear unto us, the sinnes of all sorts and degrees being now come to their utmost height, in the not onely shaking the foundations of the Brittiſh Church and State, but the destroying them, & almost utterly overturning them. Partly that even we might the rather be in great feare that our turne is accor-*

* *Prolixius ista quam instituti fortasse ratio postulabar. Partim ut justitia inde nobis divini judicii elucesceret, omnium generum atque ordinum flagitiis ad summum fastigium jam productis, Reipublicæ & Ecclesiæ Britannicæ fundamenta non concutientis modo, sed exturbantis & penitus propemodum evertentis; Partim ut nos & nostrum hic pertimesceremus vicem, in mentem ideniidem revocantes illud Apostoli. Vide bonitatem & severitatem Dei, in eos qui ceciderunt severitatem, in te autem bonitatem Dei, si permaneris in bonitate; Alioquin & tu excideris.*

Rom. 11. 12.

dingly comming, and often call to minde that of the Apostle, Behold the goodnesse and severity of God; on them which fell, severity; but towards thee goodnesse: if thou continue in his goodnesse; otherwise, thou shalt also be cut off. Which by our Reformation, I pray may be prevented.

Cap. 20. 9.

He hath often acknowledged, that sometimes that which he hath fully resolved in his Sermon not to utter, when he came to it, was like *Jeremiahs fire, shut up in his bones, that he could not forbear*, unlesse he would have stood mute, and have proceeded no further; whereof I might give you many instances; as of his boldnesse and freedome in the Publick, reproving what he did not approve of in the greatest, *even before Kings he was not ashamed*: and his preaching was with *Authority*; he often stood in the gap, in opposition (to his utmost) of errors and false Doctrines; he withstood to the face any Toleration of Popery and Superstition, by whom soever attempted; like *Shammah*, one of the prime Worthies of David, defending a field

2 Sam. 2. 17.

Lentils from the breaking in of a whole Troop of Philistines. At the hearing of him I have thought of that speech in the Psalme, The zeale of thy house hath eaten me up.

I remember a Speech of his, Anno 1624. uttered before many witnesses, which he hath often confirmed since, viz. *That he was persuaded the greatest Stroke to the Reformed Church was to come yet; that the time of the utter ruine of the See of Rome should be, when she thought her selfe most secure; according to that of Babylon at her destruction. (Revel: 18.7. which he thought to be meant of the same) she shall say, I sit as a Queen, and shall see no more sorrow.*

His farewell Sermon, in or very near the place where he had lived and preached in England, was then much observed; James 1. 25. *Sinne when it is finished, brings forth death;* his full application of it to the fulnesse of the sins of this Nation, which certainly would bring forth destruction, that the Harvest of the earth was ripe, and the Angel putting in his sickle; applying that of the Ephab in the vision of Zach. 5. when

Revel. 14. 18.

when it was filled with wickednesse; and as that of the *Amorites*, when their iniquities were full, then destroyed, &c. affected much the auditory. And from *private discourses*, none acquainted with him but can be witnesses of the like. Hundreds alive at this day have laid them up in their hearts, and by what hath fallen out already, do measure their expectation for the future.

And the last time he was in *London* he did much lament with great thoughts of heart, the disjoyntings of affections, and the deadly hatred he saw kindling in the hearts of men one against another, by the several opinions in matters of Religion: some of them in opposition to a *Ministry*, both to the office and maintenance, contemning the Sacraments; others raising and spreading damnable *Doctrines*, *heresies*, and *blasphemies*; he was confident, that the enemies which hath sown those up and down the Nation, were *Priests*, *Friers*, and *Jesuits*, and such like Popish Agents; sent out of their *Seminaries* from beyond Sea in other disguises; who by their numbers multiplying among us in *London*, as elsewhere, do expect accordingly

eat harvest of those seeds shortly; and was perswaded, if not timely weeded out by a severe suppressing them; would either tend to *Popery*, or *Massacres*, or both: adding therewith, how willing he was, if God so pleased, to be taken away before that evil to come, which he was confident of, unless there were some speedy Reformation.

Now, howsoever I am as farre from breeding of *Prophecies* this way as any; yet with me 'tis not improbable, that a great a Prophet, so sanctified from his youth, so knowing, and eminent throughout the *Universall Church*, might have at some speciall times more then ordinary motions and impulses in doing the *Watch-mans part*, of giving warning of Judgements approaching.

A little before the Parliament in *Ireland*, 1634. there was a Letter sent over from the late King to the Lord Deputy and Councill for determining of the *Precedency of the Primate and Arch-Bishop of Dublyn* there, of which of latter times there had been some question, nothing as to their persons, but in relation to their *Sees*; this good man, out

out of his great *humility*, was ha drawne to that Argument; but ing commanded, shewed a great de of *learning* and rare observations matter of *Antiquity*, and the th was determined on his side, who af wards by another Letter, (procu without his seeking) had the preced cie given him of the *Lord Chancellor* which how little those things to with him, but rather were burden him, not in the least elating of him, men knew.

At that Parliament 1634. he preached the first day of it before the Deputy, the Lords and Commons *Saint Patricks Dublyn*; His Text was *Genes. 49. 10. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, till Shiloh come, and to shall the gathering of the people be.*

At the beginning of the Parliament 1639. he preached before the full Auditory, *Deut. 33. 4, 5. and M commanded us a Law, even the inheritance of the Congregation of Jacob, he was King in Iesurun, when the he of the people and the Tribes of Israel gathered together*: which, as they w

ft fit Texts for a Parliament, so
 full of rare and eminent Learning,
 Anno 1640. He came out of Ire-
 land hither, being invited over by
 the eminent persons, upon the occa-
 sion of the then difference between the
 King and Parliament; onely this I
 am in notice of, it was Gods *speciall*
providence for his preservation, it be-
 ing the year before the *Rebellion of Ire-*
land; as it according to the *Angells* Gen. 19. 12.
came to Lot, nothing could be done, till
the Angels came hither, and escaped to this
Soar. At my taking leave of him,
 I cannot forget the serious prepara-
 tion he gave me against the *heavie*
troubles and miseries I should see be-
 fore I saw him againe; and with that
 confidence, as if it had been within
 my power; it put me in minde of that in-
 verse. 3. 7. *Surely the Lord will do ho-*
wes, but he will reveale it unto his ser-
vants the Prophets; (at least so great an
 one, and of that Nation.)
 His *Library* (known to be a copious
 one) the first year of the Rebellion of
 Ireland, 1641. was with us in *Drogheda*.
 when we were besieged four
 months by those *Irish Rebels*, and
 when

when they made no question of devouring us; the *Library* which I had the custody of, the *Priests* and *Friars* without, talked much of the *Prayers* they should have of it, but the barbarous multitude of *burning* it, and of *roasting* by the flame of the *Books*, in stead of *Faggots* under me; but it pleased God in answer of our Prayers, and Fasting wonderfully to deliver us, and it came out of their hands; and so the whole, with all his *Manuscripts*, were sent him that summer to *Chester*, and are still preserved here; I do believe his prayers were very prevalent for us.

The sufferings he now lay under were many. All his Personall Estate and what else belonged to his Primacy in *Ireland*, was destroyed, onely at present he was Preacher at *Covent-Garden Church*.

Anno 1641. The great businesse of the *Earle of Strafford* came in agitation, in which there is one thing he gave me a charge as I had occasion to cleare him, viz. of a *scandall* raised on him, by a *rash*, I will not say malicious Pen, in his *vocall Forrest*, as if I had made use of a pretended distinction

of a *Personall* and *politicall* conscience, satisfy the late King, that he might consent to the beheading of the said rle; that *though the first resisted, he might do it by the second*; which, I wonder men of prudence, or that had any esteem of him, could be so credulous: but there is a presumptuous *Ob- water* of late, hath more ridiculously and maliciously abused him in as if the root of it was in revenge, the *Earles suppressing the Articles of Ireland*; both are of the like falshood, hath been already made apparent, an answer to him.

And I have lately seen it under the hand of a person of quality, affirming, at some years agoe, a rumour being read of the death of this Reverend *mate* (who was much lamented at *ford*) and this concerning the Earle being by one then objected against him; He was an ear-witnesse, that the *King*, answered that person in very great Passion, and with an oath proved his innocency therein.

But the relation of the whole business had long agoe from his own mouth, I have it now under his own hand.

A Copy of which, without any addition or diminution, is as followeth.

THat Sunday morning wherein the King consulted with the four Bishops (of London, Durham, Lyncolne and Carlile) the Arch-Bishop of Armagh was not present, being then preaching, as he then accustomed, every Sunday to do, in the Church of Convent Garden; where a message coming unto him from his Majesty, he descended from the Pulpit, and told him that he was then (as he saw) imployed in Gods business, which as soone as he had done, he would attend upon the King, to understand his pleasure: But the King spending the whole afternoone in the serious debate of the Lord Straffords Case, with the Lords of his Council, and the Judges of the Land, he could not before evening be admitted to his Majesties presence.

There the Question was againe agitated, Whether the King in justice might passe the Bill of Attainder against the Earle of Strafford. For, that he might shew mercy to him was no Question at all, no man doubting but that the King without any scruple of conscience, might have granted him a Pardon, if other reasons

State (in which the Bishops were made neither Judges, nor Advisers) did not binder him; The whole result therefore of the determination of the Bishops, was to his effect; That herein the matter of Fact, and matter of Law, were to be distinguished. That of the matter of Fact, he himselfe might make a judgement, having been present at all the proceedings against the said Lord; where, if upon the hearing of the Allegations on either side, he did not conceive him guilty of the Crimes wherewith hee was charged, he could not in justice condemn him. But for the matter in Law, what was Treason, and what was not, he was to rest in the opinion of the Judges, whose office it was to declare the Law, and who were sworne herein to carry themselves indifferently betwixt him, and his Subjects. Which gave his Majesty occasion to complaine of the dealing of the Judges with him not long before: That having earnestly pressed them to declare in particular, what points of the Lord of Scraffords Charge they judged to be treasonable (forasmuch as upon the hearing of the proeses produced, he might in his conscience perhaps finde him guiltlesse of that Fact) he could

not by any means draw them to nominate any particular; but that upon the whole matter, Treason might justly be charged upon him. And in this second meeting, it was observed, that the Bishop of London spake nothing at all; and the Bishop of Lincolne, not only spake, but put a writing also into the Kings hands wherein, what was contained, the rest of my Brethren knew not. Much more might be added, of unanswerable arguments for the confirmation of it; but this may suffice for the satisfaction of all unbyassed persons.

Upon his losses in *Ireland*, and straits he was brought unto here, two offers were made him from Forreign Nations: The one from *Cardinal Richelieu*, only in relation to his eminent learning, with a large maintenance, and liberty to have lived where he pleased in *France* with the Protestants. The other from the *Hollanders*, offering him the place of being *Honorarius Professor* at *Leiden*, which had an ample stipend; but he refused both.

And now he was by the disturbance of the times perpetually removing, ha-

vin

ving, with *St. Paul*, no certain dwelling place; that the saying of *David* in *Psal.* 56. 8. was often in his thoughts, *Thou tellest my wandrings; put thou my teares into thy bottle.* Some of those evidences *Saint Paul* produceth to approve himselfe to be the Minister of Christ (2 Cor. 6. 3,) were appliable to him; *In much patience, in afflictions, in necessities, in distresses, in tumults or tossings to and fro; in labours, in watchings and fastings; By honour and dishonour, by evil report and good report, as deceivers, and yet true, as unknown, and yet well known, as dying and behold we live, as chastened and not killed, as sorrowfull, yet alwayes rejoycing, as poor, yet making many rich, as having nothing, and yet possessing all things. In perills by journeyings, in perills by robbers, in perills by his own countrymen, in perills among false brethren; in wearinesse and painfullness, &c.* Besides the care of the Churches coming daily upon him, at least, in his care of answering their expectation in some Books, which by learned men of other Churches he was often put in minde of.

Anno 1642. he obtained leave of
H 2 both

both Houses of Parliament to go to *Oxford* for his study at the *Libr* there. *An.* 1644. the late King coming thither, he preached before him *Novemb.* 5. on the Gunpowder-trason day. The Text was *Nehem.* 4. *And our adversaries said, they shall know, neither see, till we come in the morning among them, and slay them, and cause their works to cease.* A most apt Text for the day; but this passage in his Sermon against the Papists; *advise not to repose any trust in them, that upon the first opportunity they will serve us here as they did the poore Protestants in France* land, offended some persons there attending.

In *March* following, he went from thence into *Wales*, to *Cardiff* in *Glamorgan* shire, and abode with his Daughter. In 1645. *Septemb.* 16. he removed from thence to *Saint Donnets* (the *Stradlings*) when by the way he was barbarously used by some souldiers pluckt off his horse; they broke open two of his Trunkes full of Books took all away, amongst which, he had two *Manuscripts* of the *History of the Waldenses*, which he never got again.

most of the other Bookes were restor'd, by the Preachers exhorting of all sorts in theis Sermons to that end; but of two *Manuscripts*, though the most *carefully clad*, he never could hear of. It gave a suspicion, that a *Priest or Jesuit* in some disguise light upn them. It did much grieve him, they being of use to him for the finishing that Book *de Ecclesiarum Christianarum successione & statu*.

Not long after he fell into a painfull sicknesse, bled four dayes together, so that he swounded, and all hope of life was past: his death was in most places lamented; so believed at *Court*, that a *letter* came over for a *Successor* in his *primacy in Ireland*: but he recovered, and an. 1646. *June 11*. he came to *London* when the Countesse of *Peterborough* gladly received him.

After some space he was chosen to be Preacher to that *Honourable Society of Lyncolnes Inne*, where he continued diverse yeares with great honour and respect from them; till by the losse of his *sight*, that he could not read his Text, and decay of *strength*, he was advised by his friends to forbear, and

to reserve himselfe, and the remainde
of his spirits, like *Paul aged*, to the
writing of his Books, yet expected
No *Spectacles* could help him, onely
when the *Sun* shined, he could see at
window, which he hourly followed
from room to room, in the house he
lived in, *in winter, the window was ofte*
opened for him to write at. This *Sum*
mer he conceived would be the last he
could make use of his eyes; and wit
me 'tis a wonder they were not worn
out long ago. The *next Winter* he
intended to have an *Amanuensis* to
write for him, and a competent *sum*
for that end was intended to that pe
son he should make choice of; but
God hath been pleased to prevent it
by taking him to the *sight of himself*.
After he left *Lyncolnes Inne*, he w
prevailed with to preach in sever
places: *Graies Inne* on Nov. 5. 165
which he then thought mig
have been his last, which was taken
an honour by that *Honourable Soc*
ety, of which he had been admitted
Member at a Reading above 30. year
ago. At the *Temple* at Mr. *Selden*
Funeral, and two other places in t

City, both which latter were very effectual, in the conversion of diverse that came unto him; and indeed, seldom did that *Sword*, drawn by him, 2 Sam. 1. 22. *returne empty*; but the last Sermon he preached, was about *Michaelmas* last at *Hammer-smith*.

He told me how much he was troubled, that he found himselfe unable to continue it, *his dreames* were on it, and though he had been about 55. yeares a Preacher, and so like the *Levites* might well be excused from the *service of the Sanctuary*, onely employing himselfe (as he did) for the *directing* of others; yet he had resolved this Summer in some small *Church* or *Chappel*, to have returned to it again.

He sought no great things for himselfe. In his distresses, by his losses in *Ireland*, the *Parliament* for some years had been bountiful towards him in an annual Stipend; but the last two years of their sitting, it fell out to be suspended. After their dissolving, the care of him was renewed by his *Highnesse the Lord Protector*; by whose Order, a constant competent allowance was given him, for his subsi-

flence, which contented him, and which I received from him to his last with other very considerable *summe extraordinary*.

All that knew him, found him very *communicative*, not onely of his studies but of what he had out of his Stipend to persons in wants, wherein he needed rather a *bridle* than a *spur*.

He was not wanting with *St. Paul* to magnifie his own Office, which may be seen and read of all men; but he did it without partiality, and in what most nearely concerned himselfe, rather in the *waine* than in the *full*. He was not so severe as to dis-own the Ministry of other Reformed Churches, but declared *he did love and honour them as true Members of the Church Universal, and was ready, both for the Ministers of Holland, and France, to testify his communion with them*.

For his judgement in diverse things now controverted, in regard it is apprehended *improper* for this discourse, and *inconvenient* to set it down barely without the additional support of Arguments for each, which of necessity must take up much time, and prove a great

great digression from the intention of his Narration; I have deferred it to a more fitting occasion. Onely thus much.

He was a man of a most exemplary Moderation, Meekenesse, Humility, Ingenuity; according to which, if others concerned in some late Transactions had been tempered, it had been the better for the whole. He had in 1641. drawn up an *Expedient* by way of accommodation in some Ecclesiastical affairs, which some moderate persons of each party, were ready to subscribe.

Indeed, in matters of *Doctrine* for *Substantials*, it was often his charge, not to preach any thing *as to the pleasing of men, but God who hath put us in trust*: That in so seeking to please men, we should not be the Servants of Christ. (In the defence of which truths of Doctrin, no man was more resolute and constant, not giving place by way of subjection, no not for an hour) but he thought the case was altered in *circumstantials*, that it was our duty with St. Paul to please all men, and not our selves in all such things, to edification and concord.

In

In a word, he was without waving, *alwayes one and the same, holding fast the forme of sound words, in Doctrine and practice to his last.* He was of an Apostolical Saint-like spirit, and walked in the *old Paths and good way*; and *there is none that hath drunk the old wine, straightway desires new; for he saith, the old is better.*

Jer. 6. 16.

Luke 5. 39.

The night before he left *London*, Oh! the humble expressions of his own unworthinesse, and the demeaning of himselfe, as if he had been the *least of Saints*, which he uttered with many teares: it wrought much upon us who found our selves so farre beneath him; and did then, as he had often before, *wish us to prepare for afflictions and trials, which he was perswaded were not farre from us.* And the next morning (being *Feb. 13. 1655.*) I took my last leave of him: and so having staid here at *London* 51. dayes (for so we found it punctually noted by himselfe in a Book; it being his custome with *David*, so to number out his dayes, for the place and manner of spending them) he returned to *Ryegate* to the Countesse

Countesse of *Peterboroughs*; from whence, though I had often Letters from him, yet I saw him no more.

Well; for his several Eminencies, I may take up the speech of *St. Paul*. in his Catalogue of those Eminent Saints, (*Heb*, 11. 32.) *And what shall I more say? for the time would faile me to tell you.* The onely thing now remaining is to lament this *righteous godly mans failing*, or ceasing *from the children of men*, in his being taken away from us.

Hitherto ye have heard what a glorious *shining light* he was; wish we could, that like the *Sun* in *Joshua's* time, he might have *stood still in the firmament* of our Church; or, if by *some degrees he had gone back* (as the *Sun* in *Hezekias* time) by sickness, yet he might have recovered his days again; but now we must heare of the setting of it, and his being covered with darkness. The Eclipse is ours, not his, by this interposition of *Death*; or rather his *Birth day*, as the *dies natalis* of such a Saint in the *Martyrologies*, is so meant.

That day he first sickned *March 20.* he had been (as every day) well busied;

sied; happy is that servant, who when his Master comes is found so doing; Most part of it, as long as he had light, he was at his study, proceeding in his *Chronologia sacra*, clearing of all doubts in his former book, viz. the *Annales of the Bible*, in which he had gone as farre as the *Judges*, where the last he wrot was, *hic præterea notandum*, but returned not to give it. He went from thence to visit a Gentlewoman then sick in the house, gave her a most excellent preparative for death, with other most holy advices in practical matters, for three quarters of an hour, but in such an heavenly manner, as if, like *Moses* upon *Mount Nebo*, his eyes had been then strengthened to the sight of that celestial *Canaan*; or with *St. Paul* in his rapture, had been within the gate of *heaven*, to which, like *Jacob*, he was now nearer then he was aware.

That night about eight of the clock he first complained of his hip, judging it to be a touch of the *Sciatica*, which about 35. years agoe, he had by sitting up late in the Colledge Library of *Dublyn*. That, by an oyntment, he was at present eased of, and took some rest

that

that night. In the morning he complained of a great pain in his side; it puts me in minde of the *Angel of the Lords smiting Peter on the side, when he delivered him out of prison, and so was this the fore-runner to him of that glorious liberty of the sonnes of God, which by the ministration of Angels he did forthwith partake of.* Acts 12.7.
 A Physician was sent for, did that which he conceived fit for him; but it continuing, and his spirits decaying, he applyed himselfe to Prayer, and upon the abatement of the torture, to advising those about him to provide in their healths for death, *that then they might have nothing else to do but to die*, which (after a short settlement of things of this world) he took a great content to finde the approach of.

In prayer he had the assistance of a Minister then present, but afterwards desired to be left to his *own private*. The *last words* he was heard to utter, (about one a clock in the afternoon, not long after which he died) in praying for *forgivenesse* of sinnes, were

were these, viz. But Lord in special forgive my sinnes of Omission. In the generall, he had his wish, which I have often heard him make, that he might die like Mr. Perkins, who expired with crying for mercy and forgiveness.

But *Omission* was it, and yet a person that never was known to omit an houre, but ever employed in his Masters businesse, either writing, reading, or (as of late) others reading to him; ever either resolving of doubts, or exhorting, instructing, giving good and holy counsell to such as came to visit him, yet with this humble expression, this holy man of God expired. *This Daniel greatly beloved*: A speech which may be a Lesson to us all, and give us to our last matter of *solemn meditation and imitation*.

The life of S. Austin after his conversion, as it is written by *Posidonius*, seemed to me (in the reading *mutato nomine*) to be the very picture of him in his frequency and constancy of preaching, labour in writing, fortitude in the defence of the truth against the Pelagian, & others, his meeknesse, charity, humility, patience

ice, piety, rare memory, quickness
of apprehension, exquisite judgement
continuing without any decay to his
last, the communicativeness of his
studies, the excellent discourses at all
times, and specially which fell from

him at his (a) Table, where
by the mindes of his guests
were refreshed as well as
their bodies; as Erasmus
who wrote his life also)
with of him, esteeming
him of all the Fathers to
be (b) the most absolute
and perfect samplar of a
Bishop.

So there are some remar-
able things consenting in their
deaths; St. Augustine died after the

(c) Goths and Vandals (who
were Arrians) had with
much barbarous cruelty,
and blood shedding, over-
run the major part of his
native countrey of Af-
rick, excepting onely
three Cities of any note
which were preserved from
them, of which his

(a) Semper de re quadam
frugifera commentabatur, ut non
minus animi convivarum refice-
rentur quàm corpora Eralm. in
Ep. ad Arch. Toled. ante Op.
August.

(b) Quasi Deus voluerit in
Augustino tanquam in una ta-
bula vividum quoddam exem-
plar Episcopi representare, om-
nibus virtutum numeris absolu-
tum. ibid.

(c) Manus ingens immanium
hostium Vandalorum & Gotho-
rum, ex Hispaniæ partibus, &c.
omni sæviens crudelitate, &c.
vix tres Civitates superstites i.
Carthaginensem Hipponensem et
Cirtensem quæ Dei beneficio ex-
cisæ non sunt, divino & humano
fulta presidio, &c. quam urbem
(Sc. Hipponensem) ferme qua-
tuordecem mensibus conclusam
obsiderunt, &c. Posid. in vit.
Augustin.

* Noveritis me
id Deum rogare,
ut me de hoc se-
culis ad se acci-
piat & ecce
tertio mense,
&c. *ibid.*

owne of *Hippo* was one where his
books were (*though besieged by them 11*
moneths) and he according to * *his pray*
er, by Gods mercy, *delivered out of their*
hands, in taking him to himselfe in the
third moneth of the siege of it; somewhat
of the like is appliable to this most Re-
verend Bishop, in relation to that *barba-*
rous and bloody Rebellion in his Native
Countrey of *Ireland*, from which he
was preserved by his coming hither the
yeare before it, as the Town of *Droghe-*
da wherein he lived, with his Library,
though many moneths besieged by
them, *Anno 1641.*

(d) Sibi jufferat Psalmos
Davidicos qui sunt paucissimi, de
pœnitentia scribi, ipsosque jaceus
in lecto contra parietem positos,
legebat, & jugiter ac ubertim
flebat, & ne intentio ejus à
quoquam impediretur, à nobis
postulavit presentibus. ne quis ad
eum ingrederetur, nisi medici,
&c.

Saint *Augustine* died
with (d) *teares in his eyes in*
the practice of repentance,
praying for forgiveness
of his finnes, for which
end he had caused the pe-
nitentiall Psalmes of David
to be wrot in great letters,
and hung upon the wall,

over against his bed; in reading of
which, hee daily wept, and desired
to be left to himselfe. Thus was it,
as ye have heard, though in a shorter
space with this holy man also.

And

and it was Saint (e) *Augustine's* judgement, which *Posidonius* saith, he heard often from him in his health, that it was the fittest disposition for a dying Christian, and specially for such of

(e) *Dicere nobis inter familiaria colloquia consueverat, etiam laudatos Christianos & sacerdotes absque digna & competenti penitentia exire de corpore non debere, quod etiam ipse fecit ultimâ quâ defunctus est agitudine. ibid.*

the Ministry, who have by their omission of reproofs, the sins of other men to answer for as well as their own; so was it this good mans too, judging it the safer and surer way to blessednesse (even more then that of Captures) according to that of our Saviour to the palsey man, *Matth.*

. 2. or Saint *Peter* to the *Iewes*, *Acts* 3. 19. or Saint *Paul* to the *Romans*, *cap.* 4. 7.

But another observable thing is, the Age when St. *Augustine* died, it was in the (f) 76 year of his age, and it was the very age of this most Reverend *Primate*, when

(f) *Sane ille sanctus in vita sua proluxa pro utilitate & felicitate sanctæ Ecclesiæ Catholice, divinitus condonata vixit annis LXXVI. ibid.*

he died also, so that in relation to the life and Death of both of them, that speech of *Dauids* in his lamentation, over *Saul* and *Jonathan*, may be thus applicable; * *They were lovely and*

* 2 *Sam.* 2. 23

pleasant in their lives, and in their death they were not divided; onely

Saint Augustine had been

(g) In clericatu vel Episcopatu annis ferme XL. *ibid.*

(h) Testamentum nullum fecit, quia unde faceret pauper Christi non habuit. Ecclesie Bibliothecam, ut omnes codices posteris custodiendos jubebat, etc. imperfecta etiam quadam librorum suorum preventus morte dereliquit. *ibid.*

(g) forty yeares a Preacher, and he fifty five. Saint Augustine died (h) poor, that he made no Will; what he had to leave was only his Library, and diverse imperfect Copies of his intended

works; which his death prevented the finishing of; all which being so well known of this Reverend person, needs no further application.

I shall conclude this Paralell of these

(i) In suis quidem scriptis ille Deo acceptus & charus sacerdos manifestatur, sed ego arbitror plus ex eo proficere potuisse qui eum loquentem in Ecclesia audire & videre potuerunt, et ejus presertim inter homines conversationem non ignoraverant. Erat enim non solum eruditus scriba in regno coelorum de thesauro suo proferens nova & vetera, & unus negotiatorum qui inventam preciosam margaritam, quae habebat vendidit, comparavit, verum etiam ex iis ad quos scriptum est sic loquimini, & sic facite, de quibus Salvator dicit, qui fecerit & docuerit sic homines, hic magnus vocabitur in regno coelorum.

two Saints, with that last speech of Posidonius which he applies to the same Father, and fits this Father of our Church also. viz.

(i) In his divine writings he may be known by them that read them, how dear and acceptable a Minister of God he was, but I conceive those must needs profit the better by him that were present to hear him speaking, saw his life & conversation among men.

For

For he was not only a learned Scribe for the kingdom of heaven, bringing out of his treasures, things new and old, and one of those merchants, who having found a precious pearl, sold all he had to buy it, but also one of those to whom it was said, so speak, and so do, and of whom our Saviour saith, whosoever shall do and teach men so, he shall be great in the kingdom of heaven. (k) And at last he

earnestly desires those that read what he had written of him, that they would give God thanks for giving him so much knowledge of him, that he was both willing and able to transmit the memory of those things for the benefit of the present age & future, and pray with him and for him, that he might be such a follower and imitator of that

excellent man (with whom by the goodness of God he had lived familiarly, and sweetly, without any bitterness of variance for about 40 years) in this world, that he might with him enjoy the promises of Almighty God, in the world to come (with whom as applied to this our most Re-

(k) *Peto autem impendio vestram charitatem, qui hac scripta legitis, ut mecum omnipotenti Deo gratias agatis, qui tribuit mihi intellectum, ut hac in notitiam presentis temporis et futuri hominum, & vellem deferre & valuissem, & mecum & prome oretis, ut illius quondam viri, cum quo annis ferme quadraginta Dei dono absque amara ulla dissensione familiariter ac dulciter vixi, & in hoc seculo emulator & imitator existam, & in futuro omnipotentis Dei promissis cum eodem perfruar. Amen.*

verend Father, I say,) A M E N.

Well, for this our most learned Primate; *March 22. anno 1624.* was the date of his Patent (as I am informed) for his translating to the See of *Armagh*, and *March 21. anno 1655.* was the day of his death, and his translation unto heaven, having been just 31 yeares Primate of *Ireland*. If he be the *last*, and that See do *expire* with him; it hath made a *good end*, and hath had an honourable *close of the eyes* of it in him.

He is entred into joy, but left the Church a *mourner*, even the whole Church; as *Samuels* here in the Old Testament, or *Saint Stephens* under the New, to make great lamentation for him; one of the bitterest mournings we read of in Scripture, is that of

(l) *Zach. 12. 12.* (l) *Hadadrimmon, in the Valley of Megiddon*, at the death of good *Josiah*, when *Jerusalem and Judah, the whole land, and every family put themselves* in mourning, when (m) the singing men and singing women were by an Ordinance in *Israel* called to weep out their sorrowes, and leave them upon Record for posterity

(l) *Zach. 12. 12.*

(m) *2 Chron. 35. 25.*

may well be our Copy for this
 ayes mourning also; And if *both*
 the eyes of our Nation, the *Universi-*
ties should shed their teares in their
 publick *Elogies*, the honour done
 would be in an equal ballance pro-
 portioned between themselves, and
 him, who was an honour to them
 both, in his often abode with
 them.

May we not say without envy as
lies Daughter did at the taking of the
ark of God, and the death of her Fa-
 ther in Law and her Husband, *The*
glory is departed from Israel, even the 1 Sam. 4. 21.
 principal glory of our Nation for
 learning and Piety?

May we not in relation to his works
 tending for the Presse, but not fini-
 ed, take up the sad words of *Heze-*
iah: *This is a day of trouble and rebuke,* Isa. 37. 3.
the children are come to the birth, and
there is no strength to bring forth?

May we not take up the lamentati-
 on of *David* for *Jonathan*? *The* 2 Sam. 1. 19.
guty of Israel is fallen, how are the
mighty fallen upon the high places? Tell
not in Gath, publish it not in Askelon,
 least

least the Philistines rejoyce, and the uncircumcised triumph.

May we not cry out with *Elisha* at his Master *Elijahs* taking up to Heaven from him, or as King *Joash* wept over *Elisha* himselfe upon his death-bed *My Father, my Father, The Chariot of Israel and the Horsmen thereof, i. e.* the strength and support of Israel is departed.

Give me leave with a little invention to conclude with the words of *Jeremiah* in his Lamentations: *Elders of the Daughter of Sion* (let it be applyed if you please in speciall to those of the Ministry) *Sit ye upon the ground and keep silence, cast dust upon your heads, cover your selves with sackcloth, hang down your heads to the ground, let your eyes trickle down teares, let the rivers run down like Rivers of waters; For the joy of our heart is ceased, the Crown is fallen from our head, as to the highest honour of this Nation in Forraine Parts by him.*

He hath with *St. Paul* finished his course, and kept the Faith: Let us followers of him in the piety of

*fe; in the industry of his Pen, labour
n the Word and Doctrine, by preaching,
hat our latter end may be like his, and
eceive that Euge with him at our last:
Vell done thou good and faithful Servant,
nter into the joy of thy Master.*

FINIS.



A Catalogue of the Works of
Doctor JAMES USHER,
late Arch-Bishop of *Armagh*,
and Primate of all *Ireland*.

- Jacobus Usserius *Armachanus de*
Ecclesiarum Christianarum Succes-
sione & Statu. Quarto Londini 1613.
—— *Epistolarum Hibernicarum Sylloge*
4^o Dublinii 1630.
—— *Historia Goteschalci.* 4^o Dublinii
1631.
—— *De Primordiis Ecclesiarum Bri-*
tanicarum. 4^o Dublinii 1639.
—— *Ignatii Epistola cum annotationibus.*
4^o Oxoniae 1645.
—— *De Anno Solari Macedonum* 8^o
Londini 1648.
—— *Annales Veteris Testamenti* Fol.
Londini 1650.
—— *Annales Novi Testamenti &c.*
Fol. Londini 1654.
—— *Epistola ad Capellum de Varian-*
tibus

tibus textus hebraici lectionibus. 4^o Londini 1652.

—— *De Græca Septuaginta Interpretum versione Syntagma* 4^o Londini 1655.

His English Works.

—— A Sermon preached before the House of Commons *Feb.* 18th 1618.

—— A Declaration of the visibility of the Church, preached in a Sermon before King *James*, *Jun.* 20th 1624.

—— A Speech delivered in the Castle-Chamber in *Dublin* the 22th of *Novemb.* 1622.

—— His Answer to *Malon* the Jesuit
4^o 1631.

—— The Religion profest by the Ancient Irish and Brittans. 4^o 1631.

—— Immanuel, or the Incarnation of the Son of God. 4^o *Dublin* 1639.

—— A Geographical Description of the Lesser Asia. 4^o *Oxford* 1644.

—— Confessions and Proofes of Doctor *Reynolds* and other Protestant Divines concerning the right of Episcopacy: 4^o *Oxford* 1644.

—— His Discourse of the Original of Bishops

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